THE PRIEST

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Currente Calamo

Boston, 1947

IN New York last month, we had lunch with Mr. Charles Oxton, in charge of promoting the Holy Name Convention, October 1-5, in Boston—and doing a very good job of it, too. (Look how he managed to snag us!) He's an English immigrant.

As we glance over the notes, a little greasy and soup-stained from the table, we find jottings as follows:

Bishop O'Connor of the newly-created Diocese of Madison, Wisconsin, a Croix de Guerre winner as chaplain of the 32nd Division in World War I, will preach the sermon at the Solemn High Mass opening the Convention . . .

Lou Costello, Abbott's sidekick, has been appointed Chairman of the Catholic Motion Picture Actors' Committee for the Convention. Sports luminaries and leaders in all walks of life will serve in similar capacities . . .

There will be 1,500 members of the New York Police Department, the "Finest," marching in the parade on the last day of the meeting—only one-percent of the 150,000 expected to be in the line of march . . .

Delegates of firemen from the New York and New England areas will be there; Police Commissioner Sullivan of Boston, parade grand marshall, is making arrangements to house both them and the cops in police stations, fire houses, and armories. He told Oxton, with a grin, that he expected far less trouble from the police and firemen than he did from the "delegate-theologians" . . .

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There will be delegates from New Zealand—and from Australia, representing a chapter of the H. N.S. organized among the aborigines down there . . .

Canada will be there in full force . . .

It looks pretty much as though all roads will be leading to Boston next month!—a good thing to latch onto if you can get the time off . . .

'For Men Only'

OUR indefatigable colleague to the East has written up a booklet "For Men Only." It's nothing more than a long pep-talk to the men of the parish, urging them to sign up in the choir. As a singing-master of long experience, Fr. Ginder is acutely familiar with all the angles of the problem —sheepish basses, bathroom barytones, and barbershop tenors—and the difficulty of getting them to turn out even for a trial.

With such a title, the publishers thought his leaflet would more likely reach predominantly feminine audiences; and any man who might reach for it would be irritated at finding the Sixth Commandment not even mentioned.

Anyway, it's all ready for your next Holy Name picnic or K. of C. meeting: "For Men Only," available at $4.00 a hundred from McLaughlin & Reilly Co., 45 Franklin Street, Boston 10.

Capuchin Fireball

OUR vacation meanderings took us inevitably to the Catholic Information Society's little hole-in-the-wall opposite Penn Station in New York.

THE PRIEST **SEPTEMBER, 1947** **VOL. 3, No. 9**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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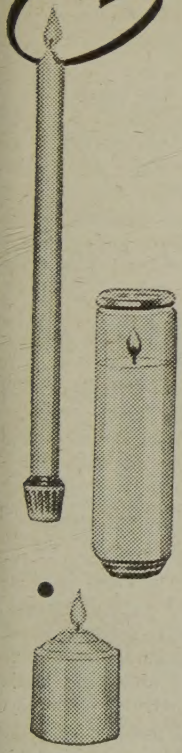

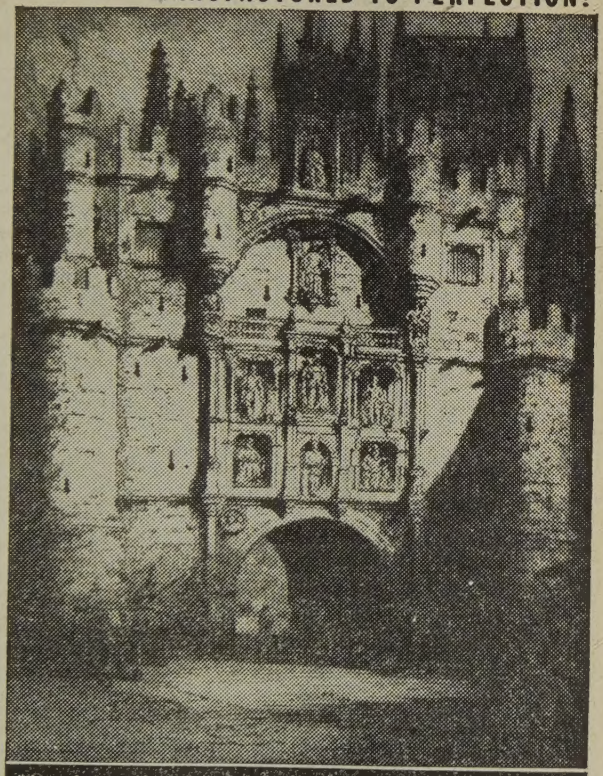

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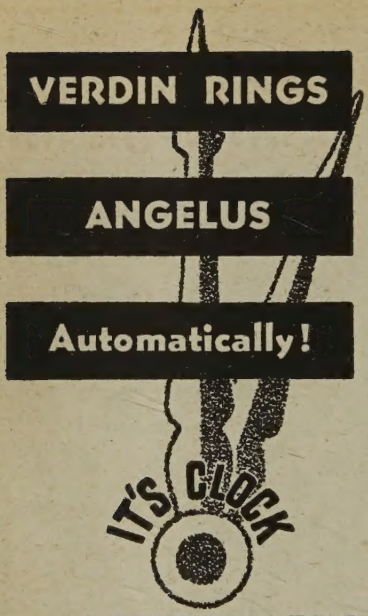

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Of Pamphlets and County Fairs

THE Montgomery Fair in Dayton, Ohio, has had a Catholic Information Booth sponsored by the St. Vincent de Paul Society for the last two years (starting 1945).

Working with the Legion of Mary, the Society aimed to put a pamphlet—at least "The Truth About Catholics"—into the hands of every passerby.

"Anyone showing particular interest was to be offered one of the popular apologetical books purchased for this purpose; and anyone with special or difficult questions was to be invited to write out his question together with his name and address for a complete answer." So says our informant. These questions were answered by personal letter, he adds.

(Continued on page 708)

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By Jane Howes

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(From A RETREAT FOR PRIESTS we have chosen this most characteristic passage. It shows Monsignor Knox's love and reverence for his fellow-priests; it also shows, we think, how profitably laymen might read the book. One of the techniques of Antichrist is to drive a wedge between priests and laity and the entering point of the wedge is misunderstanding. No layman can read this book and be anti-clerical.)

"With one breath God created the whole human family; with one breath God created the whole Christian priesthood. As man is among the beasts, so the priest is amongst men; for we have called man the priest of creation. And at the same time, as man is a beast among the beasts, so the priest is a man amongst men; he is made of the same stuff with his fellows; he shares their passions, their weaknesses, their disabilities. As man on his material side is only a beast, so the priest on his natural side is only a man; that is certain. And yet, when God breathes into the face of a priest, a new thing, in a sense, comes into being, just as when God breathed into the face of that clay image he had fashioned.

"It was a kind of second Creation, when Our Lord spoke these words in the Upper Room. It brought into the world a new set of powers, infinitely exceeding all that man could ever expect. It was a fresh dawn to life—supernatural life. Man could no more have evolved into a priest, than a beast could have evolved into man; it was a special creation, this time too.

"You, to whom I am speaking, can look back upon your ordination day. And, as I said just now that the formation of your soul was a fresh repetition of the creative act, so I will say that in a sense your priesthood meant a repetition of Christ's theandric action in the Cenacle. Every ordination means the creation of a fresh unit of spiritual force. And as God chose your soul, chose that it should exist, so he chose, before the foundation of the world, your priesthood; determined that you and not some other should stand at his altar and minister to his people. Once more, you have become the unique object of his regard. We may almost think of it, even, as a fresh Incarnation, when your hands become Christ's hands, to heal and hallow; your will, his will; your voice, his voice."

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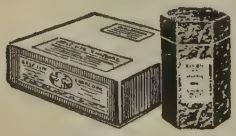

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the PRIEST

VOL. III SEPTEMBER, 1947 No. 9

Editorial Comment

Experiment at Fort Knox

THE files of the F.B.I. show that there is one criminal for every twenty-three of our population.

Since 1870, our population has tripled; marriages have quadrupled; and divorces—one for every three marriages — have gone up 2,000%.

For every 239 Americans, there is one patient in an insane asylum.

Something like 13,000 people do away with themselves each year in this good old U.S.A.

Between 1917 and 1943, illegitimacy doubled.

We have about 700,000 chronic alcoholics in the country. The total number of excessive drinkers is computed at 2,500,000.

And we spend an annual $22-million in our desperate effort to hold venereal disease in check.

The Army cites these facts in defending itself against critics of G.I. morality.

"We must remember," says the War Department, "that the Army is drawn from this society and dwells in it."

Those of us who have opposed Universal Military Training have been motivated, some of us, by a sincere and convinced pacifism; others of us have been victimized by a kind of mental sluggishness—our opposition to the proposal is a hangover from ante-bellum isolationism. But one is surely safe in saying that the majority of us priests have fought the program because of the disastrous effects we foresaw on the virtue and character of our youth.

Practically any soldier summarizes his (and our) ideas of UMT in his answer to the query: "Would you like your kid brother to go through the same mill you've been put through?"

An Exchange In "America"

Something of this was brought out very vividly in a recent exchange of letters in *America*. A Dr. Wilber wrote in, designating Army immorality as a mere extension of civilian immorality.

(And there is something of this in the War Department circular from which we quoted in opening this editorial.)

Retorting, Mr. Arthur J. Foehrenbach submits the following to Dr. Wilber:

1. Will he [Dr. Wilber] deny the sharp contrast between the position occupied by a man in his family circle in civilian life, and the depersonalizing anonymity of Army life?

2. Is there in America a home with a box of "handies" at the door?

3. Will Dr. Wilber deny any difference, in moral effect, between the reading of a sex crime in a newspaper and the tale of an equivalent exploit narrated in true barracks style?

4. Dr. Wilber may call civilian respectability hypocritical. Yet there is in this respectability some recognition of social and moral responsibility; the military man has a tendency to place himself beyond the dictates of all moral standards.

5. Has Dr. Wilber ever heard this: "All right, you're going to be with civilians, so behave yourselves. These people are not accustomed to rough-house."?

The author of this trenchant letter refers to a physician in England who concluded his VD lecture to the troops in this way: "'Well, boys, be careful.' Then, taking a contraceptive from his pocket, the doctor held it up and said: 'You see, I'm always prepared!'"

The 664 Rookies

The Army recognizes the problem—not, of course, as a matter of sin, but certainly as a deterrent to enlistments and to enactment of Universal Military Training. So, early in January of this year, the Military launched a unit of 664 recruits on an experiment in training at Fort Knox, Kentucky. The test is over and the results are in.

To read the report, one would almost think the War Department had been running a junior seminary rather than a training camp.

"In the Army," the report says, "a man is trained to be a soldier and expected to be a gentleman. The former condition can be produced on schedule; the latter is an achievement of the home, the Church, the school, the other agencies of society, and of the individual himself."

Aware that it is recruiting minors, the Army tried to work out a special code of conduct by which it would supply as best it could for the stabilizing elements lacking in the life of the recently uprooted trainee. A system of demerits was worked out, much like that used in Army Officer-Candidate Schools during the war. Each demerit over ten in one month rates an hour of extra fatigue duty.

We notice, on the list of offenses, "Gambling: in the UMT area, First Offense, 5 demerits"

—"Obscene and Vulgar Language: Use of, 1-5 demerits."

Disorderly conduct, drunkenness, unsportmanlike conduct in competition, "conduct prejudicial to the standards and reputation of the Corps of Trainees, UMT Experimental Unit," etc., are judged by a Court of Trainees and appropriately punished.

Initial Interview With Chaplain

As soon as the boys arrived at the camp, they were interviewed by the chaplains. Chaplain (Captain) Charles J. Murphy of the Hartford Diocese, in charge of the Catholics in the group writes of these interviews that "In former days, the chaplain had to dig out information whenever and wherever he could reach his men. In the UMT program, a definite time and place are set for this friendly private talk with the chaplain as soon as a man arrives at camp. As a result, in six days the chaplain learns more about his men than he would ordinarily learn in six months or six years."

Of the trainees, only one professed no religion; 10 were Jewish; 145 Catholics (21.9%); and 508 Protestants (76.55%). Buses were provided to take the men to church. Protestants who wanted to get to their own specific church were transported to the nearest civilian church of their belief (3 Episcopalians, 10 Mormons, 7 Christian Scientists).

Beginning the fifth week, the chaplains started a series of twenty-five lectures on "The Moral and Religious Aspects of Citizenship," including subjects such as: Purity in Thought, Word, and Deed; Marriage as a Sacred Institution; Ten Commandments; Grounds for Moral Conduct, etc.

Time off in nearby Louisville? The Army points out that the boys have a distinctive shoulder-patch to designate them as UMT's and consequently as under twenty-one—so heaven help the saloon keeper selling them liquor! UMT also insists on knowing where the boy intends to stay if he is to be out overnight.

Father Murphy's Judgment

Father Murphy has this to say about the religious program: "According to the facts determined at the initial interviews, but 42% of the Catholics attended Mass before reporting to this experimental Unit; now 75% attend Mass regularly and others show up for instruction. Four trainees have signified their intentions to study for the priesthood. This idea of vocation was doubtless in their hearts before they arrived here, but the place of religion in the UMT program, the daily Mass, and the availability of a chaplain, encourages and strengthens such vocations."

More than that, Father Murphy has fifteen candidates for baptism, First Holy Communion, and confirmation—15 out of 145 avowed Catholics!

After inspecting the setup as a member of a sub-committee on religion, the Pastor of St. Leo's Church in Louisville, Father Charles C. Boldrick, remarked:

"Most people think that the sex problem was not handled very well by the military authorities in World War II. People need to be convinced that the training for defense, under the UMT program, will not demoralize the youth. The sex lectures by medico and chaplain which I attended were splendid. The UMT emphasis upon continence as the individual and social ideal is revolutionary in military circles."

It's Bound to Come

Well, it looks as though we're going to get UMT anyway—regardless of our convictions, prejudices, or opinions. Here's the Gallup Poll on the question: "In the future, do you think every able-bodied young man should be required to take military or naval training for one year?"—

Date	Yes	No	Undecided
Dec. '42	66	27	7
Nov. '43	63	29	8
Sept. '44	63	23	14
Dec. '44	70	25	5
Feb. '45	69	22	9
May '45	70	24	6
July '45	69	24	7
Oct. '45	70	24	6
Nov. '45	75	21	4
Feb. '47	72	23	5

Dr. Gallup, you know, is required and authoritative reading for our elected representatives!

Our great prayer is that when UMT comes, the Fort Knox Experiment will be made universal and worked out for the benefit of all trainees. Although a second shift has been started through at Fort Knox, the Army carefully keeps the project tentative, labeling it always an "experiment."—R.G.

Revenge?

Pius VII was insulted, robbed, and finally exiled from Rome by Napoleon. In 1817, when Napoleon was languishing on the barren island of St. Helena, the Pope by way of revenge wrote as follows to his Secretary of State, Cardinal Consalvi:

"The Emperor Napoleon's family has approached us through Cardinal Fesch to inform us that the rock of St. Helena is killing him, and that rapid decline is undermining his health . . . We think, in justice and gratitude, we ought to listen to them. We charge you in all confidence to write from us to the Allied Sovereigns and especially to the Prince Regent, who has given us so many tokens of esteem. He is a true friend of yours, and you must ask him to mitigate the sufferings of this dreary exile. It would be unspeakable joy for us to soften Napoleon's pain. He can no longer wrong anybody; let him not be a reproach to any man."—**The Liguorian.**

Forum on Catholic Forums

Here's how . . .

Melvin Rupprecht, O.S.B.

SO you're starting a Catholic forum. Or thinking of it. God bless you. But first—why? And how? Got any money? Think you need any? Know where to find speakers? Got a hall leased? Planned your publicity? Lined up your ticket-sellers? Had any experience in this field? Whether the answer is yes or no, it won't hurt you to read this article.

First, why a Catholic forum? Well—"We have the most salable thing in the world, and we do the world's worst job of selling it." So, one day, grumbled the public relations expert for one of America's important scientific-industrial institutions. He wasn't talking about his institution's selling job. He was growling about his Church's.

Everybody knows what he meant. Sixty minutes of every hour, newspapers, magazines, books, radios, billboards, movies, neon lights and public speakers are furiously busy, dinning material goods into the minds of Americans. But there's comparatively little dinning of spiritual goods; and we all feel guilty about it.

That's the point of a Catholic forum. It's one means of redressing the balance—of reaching both Catholics and non-Catholics to form truly Christian minds. There are other attractions, of course, but they're by-the-way. It's fun, it's educational, it's sociable. But primarily the Catholic forum aims to publicize Catholic dogma and morals, as cigarettes, candy, soap powder and wisecracks are publicized; only with more dignity and more lasting effect. Catholic truth is the best merchandise; why not sell it?

All right; let's get at it. How much for a hall? Well, a parish hall is best, if properly located. Even a church basement will do. If not, you can telephone any public hall and ask the rental fee. And do it in time. Public halls often are booked far in advance.

Next, the speaker—somebody with reputation enough to attract listeners, and gumption enough to make them glad they listened. If local lecturers are used, the cost will be small or nothing. Unfortunately, sometimes that's all they're worth. Not always, but sometimes. And anyhow, folks like to see visiting firemen now and then.

Enter Miss Savage

Luckily, it's now rather easy to get one. At 37 Madison Avenue, New York 10, Alma Savage,

---

Fr. Melvin organized a very successful forum last season in Johnstown, Pa.

former sales manager for Sheed and Ward, has opened a Catholic booking agency. On request, she'll mail a list of available speakers, with synopses of their talks. They're all experts, and mostly nationally-known. Their names are drawing cards. By and large, they can be booked for $100 plus part of the travelling expenses. A few run higher because they're harder to get.

Miss Savage is a godsend to the forum-arranger. Her service is highly personalized. She'll do a lot of your worrying for you. She'll contact and schedule the speakers, see that they get there, send publicity material, arrange the contract. And no additional costs of any kind. All you've got to do is pick your speaker and select a date that catches him on his swing around the country. And away you go.

But suppose you want somebody not on Miss Savage's list? Then contact him yourself and inquire his fee. See him in person if possible. Telephone is second best. Mail is slow and often not so good. If you don't know the address, look in *Who's Who in America,* or *The Catholic Who's Who.* And remember —fame alone isn't enough. Make sure your man has something to say, and knows how to say it.

Now pretend you're all set on hall and speaker. You've got to print tickets. And sell them. Sell them in advance. For this, you'll need ticket-sellers. Don't get the idea that people are going to beat a path to your hall. They won't. You've got to coax, cajole, or drag them there. It's best to sell enough tickets in advance to meet expenses, and a little over if possible. You'll make a few sales at the gate, of course.

Keep the Clergy Buttered

It's taken for granted, too, that you'll clear with the chancery. Make sure of the Bishop's approval, and seek his advice. Further, talk it over with pastors. They can do wonders for you, and without them, it's hard sledding. Incidentally, complimentary tickets to pastors and assistants not only swell the attendance, but they brighten the question period and give the affair elan. (They also pay handsome dividends in good will and co-operation.)

In figuring your income, don't forget that you've got to give Uncle Sam a 20 percent gross cut. No avoiding that, apparently, even when the proceeds are used for charity. So plan accordingly. Add the 20 percent to the expenses; or rather, deduct it from the possible gate receipts.

Count on some advertising expense, too. Use radio, newspapers, the pulpit, posters, bulletin boards. For Catholics, nothing is more effective than the announcements in church bulletins and from the pulpit. Contact the pastors on that. And both newspapers and radio will

probably give some free plugs. But that's not enough. You need ads in Catholic and secular press, plus posters in public places, and spot announcements on the radio. The latter may cost as little as three or four dollars each, depending on the station. Often, to stimulate last-minute interest, you can arrange for both radio and newspaper interviews with the speaker the day of the lecture or earlier if possible.

Another expense is ticket-printing. And there are odds and ends. Figure them all before plunging in. And having figured, if you then see that you can't pay your way, don't give up. There are always ways of meeting deficits. One is to persuade well-to-do Catholics to underwrite losses. Sometimes they'll even pay all the freight, and then you can invite the public free. Or Catholic organizations like the Knights of Columbus, the Holy Name Societies, and the Councils of Catholic Men and/or Women often can be persuaded to help, at least to the extent of liquidating unpaid debts.

There May Be a Profit

But don't be too sure that there will be debts. At least one Catholic forum closed its first year with a balance of $2,000. This was accomplished with four speakers and without a cent of original capital. But bear in mind that the purpose is not to make money; it's to spread Catholic thought. If the apostolate also catches fish (the long green kind) well and good. If not, small matter. Try to be resourceful. If one Catholic organization can't carry the load, try getting half a dozen of them to do it together. There are always ways and means if you're determined . . . and prayerful.

It's an advantage to have a lecture *series*, if possible. For one thing, season books need be sold only once, eliminating a lot of tedious work. For another, the sale of season passes at a lower price than tickets for individual lectures is good bait for bargain-hungry Americans. Further, the series arrangement facilitates publicity and gives the affair class. And it makes possible a planning of lectures so that taken together they constitute an educational course in some phase of Catholic doctrine or social thought.

What should you charge for a lecture? Well, what will the traffic bear? At what financial point do people say no? And how much do you need to pay expenses? Better to keep the price as low as possible and get an efficient ticket-selling organization to attract larger crowds. It makes for better halls, more stimulating sessions, and wider spread of truth. The bigger your attendance, the more attention the newspapers will pay to your affairs, and the more space they'll give to what your speaker says—which again broadens your

audience immeasurably. Here, too, the fame of a nationally-known figure helps. Be sure your ticket-sellers cover the area; don't leave large segments of the population unapproached.

Keep a Pinch-Hitter Ready

So to the lecture. First, don't schedule it in hot summer. Halls are too stuffy, and people are looking for sunshine. Next, and above all, let your speaker speak. Somewhere in your city there is somebody who can take the platform for three minutes and introduce the performer and sit down. Find that holy soul. Hang on to him. Nothing in the world will empty halls more effectively than preliminary remarks which go on, like the wife in the comic strip, far, far into the night.

Another thing to be settled—are you going to let the audience ask questions? Most lecturers love it, because it brightens the ending even of a dull speech. But plan for it. Either pass paper and pencils through the audience for written questions, or plant some stooges to start the give-and-take going. Figure out some bright and controversial questions ahead of time. Do this properly, and you'll have your audience leaving the hall talking about what a swell time was had by all, and asking when the next session takes place. That's the best advertising of all—and it's free.

What about cancellations and substitutions? The speaker hasn't yet been born—and never will be—who doesn't sometimes miss his plane or come down at the last minute with laryngitis Better think ahead on that. Have a good local chap or two pegged, ready to step into the breach. Protect yourself by noting on your tickets or season books that you reserve the right to make changes where unavoidable. Announce them, if possible, in the newspapers. And be prepared with a bright—and short—talk telling your troubles, sharing them with the audience, enlisting that ready American sympathy for your plight, and giving your substitute-speaker — than whom there is no one braver—a fair break of it.

So there you are—all set. Except for one very large detail; the most important of all. If you're starting a Catholic forum, you're enlisting in the apostolate. You're doing God's work; and you need God's blessing on it. Have a Mass offered for success; ring up the convent and ask the sisters to say a prayer; ask your brother-priests to remember your intention at the altar. And pound your own knees a bit. Then go ahead.

There are many isms today to perplex us—nazism, communism, fascism, and so forth—but most of them will cancel each other out. There is only one ism which kills the soul, and that is pessimism.—Lord Tweedsmuir.

Too Broad-Minded Gestures

Must we hem
and haw and hedge?

Will W. Whalen

THAT once ultra-famous play, still unforgotten, *Abie's Irish Rose,* was a complete flop at its try-out. It was then called *The Rose of the Ghetto.* The fiscal angel, an Hebrew wiser than we lightminded Micks, inspired its author Ann Nichols to squirt a bit of Irish into the title. And our Catholics, particularly the childer of ould Erin, did more than their share to boost Abie into the million-dollar-maker. Really you may hardly credit this, but our Celts thought the title meant: "Abie got his Dutch up." Perhaps they mistook *Irish* for *Ire.* Anyhow they made a verb out of a noun. Without stopping to ask themselves how oft is a Celt named Abraham. The lone one I can recall off-hand is our poet, Abram Ryan.

But times change—how rapidly! So do plays, so do people. Der Bingle Crosby with the best intentions in the world has revived Abie on the screen. I'm heartily sorry for our chanter. He can't pick horses (his stable is a cat's cradle) and he can't pick plays. Really he can't act; he can only sing. Every man jack of us must look his own limitations squarely in the eye without flinching and then we learn to lean on somebody else's better judgment. Bing is heartsick. His Abie is a dead duck. Never the life in it nor the money that are in Donald D. Warner Bros. refuse to show Abie in any of their theaters. Not because they don't want it; the public will not have Abie.

The priest, Father Whalen, in that piece would have been pulverized by any Bishop, even the most merciful. That Father Whalen differs vastly from the Father Whalen in Dan Hart's *The Parish Priest.* Forty years ago there was an epidemic of Priest Plays. *The Match-Maker* by Dan Hart; *The Rosary* by Ed Rose, a cheap melodrama; *The Angelus,* a worse one. Dan Hart's were the best of the bunch; simply, homely narratives of any parish somewhat after the style of *My New Curate.* How well I recall Hart's famous Second Act curtain line! Young cad has jilted the priest's niece Nelly and repents his act: "Father, forgive me!" Priest stern: "The priest forgives you but the man does not!"

Hart was a Catholic. Ann Nichols was not when she gave birth to Abie, though since, she's become our convert. The thesis of Abie is: All religions are alike; all lead to the same place; so what's the difference? Oiii, and a Father *Whalen* preached that!

Cardinal Gibbons was probably the most popular cleric that ever

shed his kindness in Baltimore. Lately I gave the Sulpician *Voice* to a Baltimorean on Riverside Avenue. He jigged with joy: "Why I've just written to our Chancery for a photo of His Eminence and couldn't get one. This is a beauty in *The Voice.*" And off strutted that big Irishman like a schoolboy to put the Cardinal in a gold frame. Now any of us clergy to be that popular must be easy-going. Certainly the Cardinal was. He'd stand for murder and when you confessed your killing he'd say calmly: "How often?"

Gibbons' Red Ribbons

Father Tabb wrote funny jingles that delighted the Cardinal like, "Hail, Jimmy Gibbons, with all your red ribbons," etc. But the Cardinal and the poet never met; eccentric Tabb would conceal himself under a bushel or behind a bush whenever the merry Cardinal sought him. The Cardinal especially loved Abbe Magnien, S.S. One night in the sacristy, the Cardinal, waxing jubilant, ejaculated: "Look at our cathedral; packed to the doors; and so, so very many Protestants—all due to mixed marriages." The Abbe cocked a cool eyebrow and set a stiff upper lip: "But think of how many who are not here—due to mixed marriages!" That blessed old Frenchman never would put a tooth in what he had to say. Out it came at you spontaneously—and it didn't gush from a well of English undefiled by a Gallic accent and a murdering of idioms. Certainly the author (aided by a Jesuit rewrite man) of *The Faith of Our Fathers* could beat the Abbe at batting out English. But "Jimmy Gibbons with all his red ribbons" would never go to the bat with Magnien in such arguments; he knew better! Why the thin old Cardinal used to listen like an altar-boy to that fat little Abbe. I can still remember when in 1899 "Pop" Magnien made us a speech: "Tomorrow you shall have a holiday, whole, entire and complete!" Bob Hope never garnered a bigger laugh nor Babe Ruth a louder cheer.

As big a laugh and as hearty a cheer as our Prefect Abbe Eugene Saupin (the last of that bright band) won for himself. Eugene was only a boy, exiled in language as in everything else. How he used to pace under the trees in the pitying moonlight lashed by the furies of homesickness! He remarked with scorn: "English! You tie a horse; you make him fast. You give him no oats; you make him fast. You whip him; you make him fast. English!" In an evil hour Eugene met a trickster of a freshman who spoke perfect English—when he chose. That evening when there was too much restlessness in our study hall—caused by that same trickster for his own fell ends—Eugene arose in dignity and fulminated: *"Cheese it!"* Need I

add he took down the house! After that he could have asked for any of our scalps. And the very next day that trickster had a black eye!

About Ann Nichols' too easy-going play, I waxed aweary as Mary Ann in the muted cloister where she had to hold her tongue. The Rose of the Ghetto by any other name, even an Irish tag on her—Abie could go pin his Rose on somebody else. To me she stank out loud. And right and left I was being goaded like Mazeppa's nag: "Why Father Whalen in the play is you to the life!" Save your wind to cool your porridge; 'tis useless ever to argue with folks set on a play or mad about a movie star.

From the tootling Catholics gave the Nichols' piece of stage (and religious) tripe I deducted and so did the rest of our clergy that our Catholics kotow just a little too much to non-Catholics. Mixed marriages among us—God forgive our Catholic men who marry with their eyes rather than their heads!—have done their evil work to hatch that state of mind in our midst. What right has any of us who knows the true Church to lower his standard one inch? We needn't insult non-Catholics — which would be a sin against mutual charity and a crime sometimes against invincible ignorance. But we should avoid even the suggestion of being too "broad-minded" in religion. The Catholic Church is the Church of Christ and His only Church, the one great way, the easiest, surest way of salvation.

In my nigh forty years of priesting, only twice have people walked out on my sermon at Mass. No, I don't expect nor should I expect everybody to agree with me if I happen to touch on some topic of the day. All priests learn if they inveigh against a nasty scandal or some crying abuse in their parish, those whose feelings are hurt will retort: "Why doesn't our pastor stick to the Gospel?" Which means avoid the Ten Commandments. While instructing his people in dogma, no priest can forego morals. And there are dark and dreary days when every priest must give those old whipping-boys, the Scribes and Pharisees, a much needed vacation and attend to unpleasant matters and unpleasant people that are lowering the value of his own Acres of Diamonds.

The Praise of Brevity

When I was a hillbilly blushing unseen in my Tobacco Road, my Sunday Masses could never last beyond an hour. For many reasons. Everbody round about knew he had to endure my service and my marVELous eloquence just sixty minutes. I read the Mass quickly having it by memory . . . and keeping in mind Newman: The words "hurry on as if impatient to fulfil their mission. Quickly they go, for they

are the awful words of sacrifice and they are a work too great to delay upon." I distributed Holy Communion; preached about twenty minutes and gave Benediction. The summer tourists went about like Miriam the sister of Moses with timbrels sounding the praises of my brevity.

In both cases—the walk-out after I'd been shot a very dirty look—the culprits were ladies. And Catholics. I was so informed at the inn where they were stopping and brightening all corners with their caustic comments. Just because of a few paragraphs in my sermon they deliberately *missed Mass.* Not mine the glory, O Lord—and I hope not the guilt; in the one talk which gave such mortal offense, for what reason I've never been able to discover, I touched on a brazen Catholic girl who'd recently copped first prize in a bathing beauty contest. She was an 'orrible example of pin-up "cheese-cake" art in all our newspapers. And I needn't add that in her home parish she'd never belonged to the Blessed Virgin's Sodality and never would. Some of my mountain boys caught by the glamour of a newspaper cut and the "come-hither" smirk of this prize-winner had her picture plastered on their barndoor till a cow came along and licked her off the premises.

A peculiar subject you may rightly think for mountaineers who are too hard worked to bother about Atlantic City and pretty darlings who wear little but don't go near the water. "They jist go to be saw, not to swim," is the sane hillbilly's verdict. But that was at my second Mass when my church was packed with city tourists. A lady arose, arrowed me a look that extinguished a candle behind me, and marched right out. The other two ladies who'd come with her stayed until the end while she postured outside in her car waiting for them with every sign of impatience. She was a Catholic, I repeat. Her two friends were a preacher's wife and daughter. These latter had far better manners and perhaps more religion than she. She'd made her grand gesture before them. I wish I could know what they really thought of her! Then she sat down and wrote the Bishop a venomous letter about me. So venomous that it defeated itself. The Bishop just sent the letter to me with a line: "Read 2 Corinthians: 7-4." Ye can look that up for yourselves if you're curious. Even I haven't the brass to copy it out!

No, oh no, she was not that bathing beauty! One look at her and you'd realize why so very few women dare to enter bathing-beauty contests! Neither was she from that brazen girl's city. Perhaps some psychiatrist among our readers can figure her out for me. I'd be so grateful and get her off my mind forever.

The second feminine exit came while I was staggering through my sermon. Sick enough to fall down the altar steps I was like Mr. Britling seeing it through. I shouldn't have been there at all. But it was too late, absolutely impossible for me to import a substitute. An off-the-map pastor can't just rub the sanctuary lamp like another Aladdin and lo, he's got a curate. Yes, you may argue rightly I shouldn't have eaten cucumbers so late the night before. But there wasn't another fresh vegetable in the rectory. The queen of the kitchen had frantically whisked off with the speed of a Ford because her youngest son had landed in jail: "Mind you, Father, they said he was drunk!"

Maybe the Shoe Fitted

Nursing that blinding bilious attack, I was not doing so badly. I was preaching on the Sixth Commandment. Too shaky to see, I'd prepared nothing the night before. I fell back on an oldie that I'd published in newspapers, even secular ones. I was sure that sermonette must be all right. Three girl trippers were very near the altar. In that small church you could see faces distinctly. Two were Catholics; one was not. The "leading" lady Catholic looked hard; almost tough. It might have been her make-up. Face and manner had nothing softly feminine. She arose, stared at me till even in my haze and daze I wondered what was wrong. She practically forced the other two girls to leave with her.

One of my mountaineers had had to leave during the sermon because his new heir was certainly out-shrieking myself. As soon as that tiny hill-hawk, made for the open air and sunshine, got out of the stuffy church and saw the birds in the trees, he ceased to use his mighty voice and clapped his hands. We were all of us grateful to that father for his consideration. No, he didn't miss the sermon. He stood near enough to the church door not to miss a word. He told me afterwards: "The way that Catholic girl talked made my blood boil. And why? What had you said to hurt her or anybody? Unless that sermon on purity made her uneasy. God knows she didn't look too pious or virtuous. She was simply showing off before that Protestant girl she had along of her. If I was guilty of dirt, I'd sit that sermon out because leaving would be a dead give-away. Nobody in our hills would be that big a fool. But God punished her before you could say Jack Robinson. Just as she started her car she got a flat tire. She trotted over to me very sweet indeed, too sweet. She'd hold my rambunctious son while I'd fix up her car. I told her I'd change the tire if she went in and heard Mass through. For by then you were finished with the sermon. She hunched up her

back. No! So I let her ruin her dress doing the dirty work herself." Even Portia with her quality of mercy would hardly condemn that honest hillbilly.

But she'd made her *beau geste* to the non-Catholic. And I'd remark off-hand it was a gesture that that non-Catholic didn't appreciate at all. She'd been wholly unwilling to leave. I've never had a non-Catholic treat me so insultingly. And during the summer my church was filled with strangers who were our "other sheep." Not even when I said snappy things about the Episcopalian Church and its attitude on divorce. That morning I had a lady from New York City, a parishioner of the Cathedral of St. John the Divine. She waited for me outside and spoke cordially. Yet she rebuked me: "You said we Episcopalians are too rich and don't bother enough about the poor. You meant the Presbyterians. They're far richer than we. Fearing I'd miss you I stuck my donation under St. Anthony's foot in there. It will prove that I do love the poor." She smiled a motherly smile and I was tickled to escape—and how! I went back in to him of Padua who'd cost me only forty-five and there he was holding for me an Episcopalian sawbuck under his big toe.

All of use have heard: "I'd take my Protestant friends to church with me. They really want to go, so many of them. Only you never know what the priest will say in his sermon." In the name of the out-spoken Son of God, must we hem and haw and hedge just because a member of some cult happens to be listening to us? Must we adapt our sermons to tuft-hunting ladies who seem to nurse an inferiority complex about our religion? Are we to become trimmers like the politicians? An Hebrew said to me: "I summered near a Protestant church. A bunch of us Jews with not enough religion any of us to make a one-piece bathing suit, we all attended that church. Not because of our piety surely—curiosity; a different place to go; something like t h a t. That preacher was sore put to please us. The way he meticulously shied off from every word that might startle or annoy us was almost amusing. He didn't know us Jews. I felt so out of place. We're used to getting walloped. And hell, how we love a fight! Argument and name-calling are the very breath of our nostrils. I was just hoping that preacher would forget himself and cut loose and be himself and say something to make me hot under the collar. He disappointed us all. Pleasantly? No, he made me sick. He was *acting*. And Jews are our best actors and it takes a thief to catch a thief."

I've always found Jews generous in church. So I told him to come up and see me some time. That I'd only crack that the

Jews corrupted the Pacific coast and ru'ned Atlantic City! . . . For the Catholics who make such broad-minded gestures I can think of no better penance—and treat—and example than to read the life of St. Thomas More.

And Eleanor, Too

Elliott Roosevelt seems to have been taken over by Soviet Russia. He is doing a terrific propaganda job for the Soviets. He is now so popular with the Reds that when a Romanian newspaper (dominated by Russia) criticized Elliott, the Russian-controlled Romanian government forced it to suspend publication within three days after the critical article was run. Incidentally, Stalin's alleged interview with Elliott Roosevelt, as recorded in "Look Magazine," reveals that the bloody dictator was very disappointed that Eleanor Roosevelt did not come along with her son.—**The Catholic Mirror.**

A Note on Boredom

The happy people are those who are producing something; the bored people are those who are consuming much and producing nothing. Boredom is a certain sign that we are allowing our faculties to rust in idleness. When people are bored, they generally look about for a new pleasure, or take a holiday. There is no greater mistake: what they want is some hard piece of work, some productive drudgery. Doctors are fond of sending their fashionable patients to take a rest cure. In nine cases out of ten a work cure would do them far more good.—Dean Inge.

To Handle Gripers . . .

A wise clergyman kept on his desk a special note-book labeled "Complaints of Members." Whenever one of his people began to criticize another's doings, he would say, "I'll just write it out so I can take it up with the board."

The sight of the complaint book and the ready pen had its effect. The clergyman kept the book for 40 years, opened it hundreds of times, and never had occasion to write a line in it. —L. B. Williams.

Cause for Commentation

A chaplain preached a forceful sermon on the Ten Commandments, leaving one private in a serious mood. But eventually he brightened up. "Anyway," he consoled himself, "I never made a graven image."—**The Pocket Book of War Humor.**

Tomorrow's Bible

Will it be really universal?

Rt. Rev. W. L. Newton, M.A., S.S.D.

FROM what we have said on this subject so far, it is rather clear that in the biblical empire the Challoner dynasty has come to an end. Among the contestants for the throne there does not appear one strong enough to establish a new era—though the general nature of this new era is already manifest.

We shall not long regret the loss of Challoner's New Testament, we shall rather continue to look anxiously for the passing of his Old Testament as well. Almost anything would be better than what we now have. And yet the loss of two of its attributes may well be lamented: its universality and its endurance. We are fairly certain that none of the versions that have helped put Challoner's out of use will ever be used as widely or enjoy as many years.

The question here, however, is more serious. We may ask in all earnestness whether any version in the future, whatever its excellence, will boast of either of these attributes in the same measure. In the light of the discussion so far it may be of some interest to air this question. Another question, not entirely without interest of its own, might be added: May we ever expect an English version which can be used alike by Protestants and Catholics?

For private and devotional reading it matters little how widely the vernacular version may be employed; as long as the reader appreciates what he is using he does not worry over the text of his neighbor. It may, however, well be doubted that any edition of the Scriptures can remain so strictly private. One who reads it will want to quote it, and immediately it comes in contact with that used by others. For citation in our current literature and on public occasions, for instance in the pulpit, the desirability of a text familiar to all cannot be denied.

A good deal of concern has been given down through the history of vernacular versions to the attainment of uniformity in the Scriptures: it prompted St. Jerome's labors, it inspired the decree of Trent with reference to the Vulgate, it brought the King James Bible into existence, it motivated much of the legislation on the subject in this country. At present there is real fear that we may be heading into something very much opposed to this ambitioned uniformity.

Two versions, both with full ecclesiastical support, are bidding for the attention of the English-reading public. Though neither should succeed in gaining this attention, and we

have seen that they probably will not, they may occasion other versions that will only aggravate the conditions. What does this portend for the future of our vernacular Scriptures?

The circumstances under which a translation of the Bible might attain to general or common usage are rather evident. It must, in the very first place, be all that a good version should be; from now on we cannot be satisfied with less than this. Over and above that, it should be the fruit of combined scholarly effort, in which the best men of the various districts should participate. Finally, it must be initiated by the hierarchies of these countries, directed and supervised by them, and ultimately adopted by common action.

These requirements lose no force in the light of the conditions that brought the Challoner revision into being. His was not an exceptional piece of biblical scholarship; he did it all, as far as we know, on his own; it made its way because it had no real competitor. Everywhere a text was needed, and needed at once, to prevent Catholics from using the Protestant texts that were available; Challoner's was at hand, and for this reason it was adopted. Conditions now are different. The demand is not merely for an English text of the Scriptures, but for a text worthy in every respect of its exalted subject.

What are the prospects that any version in the proximate future may fulfill these requirements? We have made great strides forward in our biblical scholarship, and there is little doubt that, given the proper encouragement, we can produce a version of the desired excellence. But for this we shall have to bring together the best talent from the various countries where English is the common speech. There may be some fear that unless we can do this our hopes for a universally acceptable version will remain unrealized.

No country has a monopoly on biblical scholarship; no country now wishes to feel that its own scholars are not capable of the work. An Irish seminary professor remarked one time that the *Confraternity New Testament* would never be adopted in Ireland; and the reason was, "You need not expect Ireland to become a tail on America's kite." We may well sympathize with this prejudice.

In 1938 Msgr. Knox, as well as all other biblical scholars in England, was approached for the purpose of enlisting his cooperation with the Confraternity revision. Nothing was heard from him; but that fall, public notice was given his selection to do a translation for England and Wales. The result is that we have our own version and England has hers; and there is a slight infiltration of either text into other English-speaking countries.

The possibility of reaching this concerted effort is not too remote. Many from England and Ireland were given the opportunity of criticizing the *Confraternity New Testament* before its final issuance, and they responded very well. Two men from England are listed on the editorial board of this revision. Their contribution to the work was considerable. At the same time, it may be regarded as certain that if we had appealed in time for their services, we might have had several of these men as revisers, and thus have given the Confraternity text a real international character. This thought is supported by the fact that the editors of the *Westminster Version of the Scriptures* took practical steps towards securing scholars from the United States to participate in their translation of the Old Testament. While, therefore, we are right now facing an unhealthy contention, this very fact may bring us the sooner to realize how necessary cooperation is in this matter.

Such cooperation, however, while possible through private correspondence, will hardly be attained without previous action on the part of the hierarchies of the countries where English is spoken. A gesture in this direction was made by the Episcopal Committee of the Confraternity of Christian Doctrine when they requested that specimens of their revision be sent to all biblical scholars in these countries. As suggested, it would have been better to have invited these scholars to share in the work from the beginning, and in the capacity of revisers. Still, the effort was made to give them voice in the work. On the other hand, the archbishops and bishops of England knew of the Confraternity effort in this country, and yet they sought a new version of their own. We cannot help but feel that an opportunity of making this a common enterprise has been lost; and we cannot surmise when a similar chance will come again. But it must come, and it must be seized before we can reasonably hope for a Bible in English that enjoys universal use.

Is Longevity Possible?

Some day, perhaps, we may again have in our minds an English version of the Scriptures which we can enjoy in common with all our cousins who use this language. But even so, what of its endurance? There is no likelihood that any of our current substitutes for the Challoner text will, in their present condition, be with us permanently; there is just as little probability that any version, however ideal or widely disseminated, will ever attain the age of the one we are now replacing. Msgr. Knox did not share this view when he set out upon his venture, which he described as "budgeting for the next hundred years." The prevalent opinion of scholars

turns rather in favor of brevity. Father Kleist, S.J., in a recent article in the *American Ecclesiastical Review,* argues that no version of the Scriptures should be expected to last many years. An author writing in the *Irish Ecclesiastical Record* (Jan. 1945) claims that a permanent version of any of the classics is hardly desirable.

The reasons commonly adduced for preferring a short-lived version usually fall into two groups. The one calls attention to the continued progress being being made in the field of textual and linguistic studies. The other considers the flux and change in all modern vernacular languages. What is said in either of these directions has peculiar validity when applied to translations of the Scriptures; and recent experience tends to support it.

In all biblical studies the primary objective is the determination of the text as it was originally written. It is particularly in this respect that progress has been most notable in the past few generations; and there is always good prospect of this advance continuing. Each step towards greater certainty in our original text, each new witness to the original that is discovered, renders the version more obsolete and more in need of revision. It was this very thing that began the process that is responsible for our desire to modify the older English versions. However, there is no reason to believe that we have secured all that can be gotten from linguistic research, from the scrutiny of the witnesses to the koine Greek, or of the semitic dialects, research that has thrown so much light on the meaning of the languages in which the Bible was written. The story is the same here: each new development in the lexicography or the syntax of these languages means our versions must be changed.

For the variability of the English language we need no evidence beyond the Bible itself. Scholars may have been discontented with our older versions because their basic text was weak; the common source of dissatisfaction was that their language no longer conveyed the meaning of the original. All living speech undergoes this change from generation to generation, and English provides no exception; on the contrary, it varies even now in color and inflection from country to country where it is in use. Compare, for instance, the version of Msgr. Knox with that, say, of Goodspeed; the difference is great. A group in Australia seeking to disseminate the *Confraternity New Testament* first asked permission to bring it in line with English usage in that country. Yet we all claim to know good English idiom, and we resent any insinuation that our form of the language is inferior. The English are rather obstinate in their

pride of language; we are inclined to resist pride even in this casual matter. What assurance, then, can we have that Catholics of the next generation will find the language of our day as clear as it should be; or that a few years from now the reader may not regard our idiom as we do that of the Victorians, worthy perhaps of admiration but hardly of imitation?

Obsolescence Through Fiat

There are also many other developments that might suggest change in our vernacular Scriptures. Consider, for instance, how serious the influence in this respect of the Holy See now recommending that the common versions be taken from the original languages. This simple fact in itself has declared obsolete both the *Confraternity New Testament* and the edition of Msgr. Knox; and both must be revised if they are to be considered abreast of the times. There are, in a subject as complex as this, a hundred directions from which a similar radical change could be necessitated. And then, too, continued modification seems to be of the very nature of modern versions. That of Roesch, the popular text in Germany, has passed through some twenty or more editions, each differing from its predecessor; the many Protestant versions in English, such as Moffatts', Goodspeed's, and the others, have been changed again and again in succeeding editions. Even the *Confraternity New Testament* has profitted by its criticism and undergone some change in the few years of its existence.

We Catholics are, indeed, inclined to build up traditions and then cling to them. Everyone knows how we have done just this with our versions of Scripture, holding to them long after they should have been revised or given up. It is, however, unlikely that we shall continue this policy relative to our English version. One thing, it is true, might tend to lengthen out the life of our common text: the intervention of ecclesiastical authority seeking to prevent further confusion. We recall how this has worked in the matter of the Latin Vulgate; and something of the same influence guaranteed the long life of the King James Bible.

We can also readily imagine circumstances that would justify this intervention. If the appearance of a number of versions, and the consequent instability of our vernacular Bible were to cause disturbance or, what is worse, a lack of confidence in the Scriptures, it would be the duty of the Church to seek a remedy. Even our failure to agree upon a common version might result in a serious confusion that would call for authoritative intervention. If matters were settled in this way, the very danger of again unsettling them might discourage revision and cause the version to last for

years. And yet, granting all this, it seems doubtful that any English version is destined to such longevity that it will die, as Challoner's has, of senile debility.

A Version Common to All Christians?

May we ever expect an English version of the Scriptures on which both Protestants and Catholics can agree? The question is not as fantastic as it might at first appear. In the past, the division between the Church and Protestantism on this point has had all the marks of being irreparable—as though there were two different Bibles with varying origins and conveying totally divergent doctrines. In recent years there have been indications of a more objective attitude, and of a more reasonable understanding.

Theoretically, the possibility of such a version is great. There is but the one Bible; all are agreed on this. Practically, the accomplishment of an English version of this Bible is not altogether beyond the realm of possibility. All our disagreement has risen from three sources: we have not been able to determine the canon of sacred books; we have differed in our evaluation of the original text; we have followed different norms of interpretation. At one time it was impossible to get together on any of these grounds. Even now it is not possible to effect perfect agreement on all of them, but we have come closer to such an agreement than ever before.

Protestants have not, we must admit, seriously altered their attitude towards the canon. They still, at least in theory, regard our deutero-canonical books as apocryphal, and hence of inferior biblical authority. We may, however, suspect that many Protestants feel less comfortable in this position than they once did. Their practice today is still to omit the deutero-canonical books of the Old Testament; in the New Testament, however, all the books are given in their proper place. This is rather striking in the *Revised Standard New Testament.* The preface speaks of the contents of the volume as the Word of God, and yet it contains all our books without further remark or distinction. Some difficulty, therefore, will be experienced in trying to reach an agreement on the canon of the Old Testament; but for the New Testament that agreement, it would seem, has already been reached in practice.

Differences of opinion touching the value of the original text have been greatly modified in the course of recent years. At the time of the reformation, and for many years after, there were exaggerations on either side. There are, for instance, statements made in the preface to the Rheims New Testament touching the merit of the Vulgate that no Catholic could defend today. And yet it was a fact that the

Latin Vulgate New Testament was a better text than the Greek recension on which the Protestants based their version. On the other hand, the reformers urged that no version could claim to represent Scripture unless it was taken from the original languages—although they had no certainty of the critical value of the text before them. At that they did not hesitate to borrow from the Rheims New Testament.

There is not now the same room for such extreme views, since textual criticism has built up for itself norms that are rather objective. The effort to recover the original Scriptures has developed into a search for and an evaluation of ancient witnesses, and this follows the rules of all comparable historical evidence. This has eliminated most of the grounds that bred discord. On our part, for instance, a willingness, official in character, has been expressed to base our vernacular versions on the original languages. On the Protestant side, the *textus receptus* has long since been discounted. Thus the starting point of both Catholic and Protestant versions has become almost identical. There still remains, of course, some difference of opinion touching passages here and there; but the method of resolving these problems is much less subjective than it once was. Perhaps the day of perfect agreement has not arrived, but we are at least moving steadily towards it.

Increasing Agreement

The greatest obstacle to united effort of Catholics and Protestants in this matter is, and probably always will be, the difficulty of harmonizing our interpretations. Even here we are better off than formerly. Hermeneutics, the body of rules governing interpretation, has taken on much more of a scientific nature, at least in those rules that are termed literary or grammatical. Linguistic studies, particularly those dealing with the semitic dialects and with the koine Greek, have brought out the need of attending more to this phase of biblical interpretation; and today the translator cannot very well afford to neglect the results of such investigation. This has done away with a good deal of our troubles.

There will, however, always be plenty of room for the insinuation of doctrinal opinion. Moffatt, with all his fine taste for the sense of the Greek, could still, in his own version, translate Matt. 26, 26-28: "Take and eat this, it *means* my body; . . . Drink of it, all of you; this *means* my blood . . ." I have italicized the words which Moffatt has inserted. The *Revised Standard Version,* in which Moffatt also had part, gives a version of the passage that agrees exactly with our own. Such instances, we should hope, may eventually disappear with the ad-

vance of knowledge and the weakening of prejudice. When that golden age may come is a matter of pure speculation.

We have, therefore, reached ground that in some respects is more or less common; in some other respects we are approaching a better understanding. There is given some slight indication of a desire to hasten agreement of Protestants and Catholics on our vernacular Scriptures. One reviewer, in discussing the *Revised Standard New Testament*, expressed regret that no Catholic scholars were named on the committee that prepared it.

Still more indicative is a suggestion that has been made in connection with the Protestant revision that is now in process in England. It is proposed that a committee of Catholic scholars examine the work when completed, make whatever changes are strictly necessary, and issue it under Catholic ecclesiastical authority. If this could be realized, the version, for all practical purposes, would be common to all Christians. The proposition has not yet reached the stage of official discussion, but it has been aired and has met with no little sympathy on the part of some Catholic scholars.

The spirit of protest, and all the human considerations it carries, will not die a sudden death. Many will persist in thinking that the Bible is the peculiar possession of Protestantism; they will resent and resist any cooperation that might break down the intervening wall. Others will continue to hold that Catholics are not free, that they cannot be objective in their interpretations, that they are guided by doctrinal principles; these will tell us over again how "independent" of such influence they are. Still others will maintain that Catholic scholarship is in their institutions. Some day a more congenial light will break upon these prejudices and clear them away as mists.

If we may be sanguine enough to think that the trend is in this direction, it is altogether possible that greater agreement, if not perfect unity in our versions, may develop of itself. As we approach this condition, the good it holds becomes more and more evident. Much of the argument now raised by Protestant apologists against the Church's attitude towards the Bible will be answered automatically. Much of the ground upon which they rest their objections to our doctrine will be removed. There will always be variations in our interpretations, since these cannot be done away with merely by providing a common text, and since the authority that alone can unify them will not be acknowledged. But there would be this advantage: the essential divergence between ourselves and Protestantism would rightly rest where it belongs—in interpretation.

'Family' Means Family

Mr. Joseph A. Breig

Why not retreats for all the family?

SOMETIMES I suspect that there are gremlins at work. There seems to be a persistent (and I am tempted to say preternatural) misunderstanding about family retreats. I believe that I was among the first to advocate them in the public prints; and I think that the Cana Conferences for husbands and wives had their beginnings in what I wrote, and were intended to develop eventually into something larger.

Anyhow, in the magazine-piece which I wrote some years ago, I took tiresome pains to belabor the point that I was talking about what I was talking about. I said that when I said "retreat," retreat was what I meant; and that when I said "family," I meant family. Ever since, I have been meeting people who are quite sure I was joshing; possibly because I tried to make my little essay entertaining. And now I take up the May issue of *The Priest,* and find an article about Family Retreats by Father Edgar Schmiedeler, in which he quotes pastor after pastor, some of whom are solemnly talking about something else. I am beginning to feel haunted; but I will make one last despairing effort to put across the idea that a family in the full sense of the word does not consist of husband and wife, and cannot be said to be present when the children are absent.

I cannot promise to use words of one syllable, because "family" has three and "retreat" two; but I will come as close to the ideal as possible. I suggest to the editor that he italicize this: *A family retreat is not a family retreat if the children are not retreating along with their parents.*

Is that clear? I hope so; but a long and disillusioning experience has taught me that it probably isn't, and that five minutes after this piece has reached the readers, squads and platoons of pastors will be telephoning to congratulate me upon my sturdy advocacy of retreats for husbands and wives, and then will add the inevitable question, "But, Joe, what in the world would they do with the children?"

The trouble with type is that it is silent. It won't shout. If it would, you would hear me bellowing, "Confound it, they're supposed to bring the children along!" That is what I said in my first piece. That is what I meant. That is what I am saying now. And that is what I mean now; and I deny that I

Joe is a singularly able and apostolic Catholic journalist. A family man himself, he knows whereof he speaks.

have blown my topper. Now let us lower our voices and examine this proposal as calmly as possible.

All Together—As On Vacation

"Such retreats," wrote a pastor who answered Father Schmiedeler's questionnaire, "would be especially for young families. What would they do with the children, the babies . . .?"

Father, dear Father, whoever and wherever you are, please listen carefully while I say brokenheartedly, "They will have the children with them at the retreat-house."

"I do not see," responded another pastor, "how the fathers and mothers could both be away together."

Now gently, very gently, let us all chant in unison, "They could if the children were with them, Father."

"In a scattered rural parish," wrote another priest, "hardly possible."

On the contrary, I reply, exceedingly easy.

"We have a Day of Recollection," said another pastor soothingly, "every six weeks for married couples."

What has that got to do, I rejoin wearily, with the subject of family retreats?

"The difficulty," comments still another, "might be providing a suitable director to give the conferences."

The difficulty with all retreats, I respond, is providing a suitable director; and if we can provide them for women alone, and men alone, and children alone, why can't we provide them for the family as a unit?

Enough of this argument. Let me try once more to explain what I mean—and what I meant years ago—when I say "family retreat."

I mean this. Once every year, millions of American Catholic families go away from home for a vacation. Each family spends a large sum of money, usually for automobile and hotel expenses, entertainment, and meals. Some take a cottage; some prefer a resort; some drive madly from state to state, with no particular objective in view. When the vacation is ended, the father is in a state of collapse, the mother is prostrate, and the children are a mass of sunburn and insect-bites. Further, the family purse is empty.

And altogether, nothing whatever has been accomplished.

Now what I propose is this. I propose that spots be selected where there are boys' schools and girls' schools, or men's colleges and women's colleges, not far apart, with plenty of dormitory space, facilities for recreation, and beautiful campuses healthfully situated.

I propose that those who operate the boys' school and the girls' school co-operate in offering a family retreat; and that

the retreat be for one week, or one-half of the average American family's vacation.

Then I suggest that a brochure be issued, somewhat as follows: "Family Retreat, June 10 to June 17, at beautiful St. Mary's and St. Joseph's-on-Hudson; offered by the (insert name) Fathers in co-operation with the (insert name) Sisters. Conferences for husbands. Conferences for wives. Conferences for children. Conferences for husbands and wives together. Conferences for entire family. Full facilities for recreation—golf, swimming, boating, strolling along lovely campus paths. Nursery for babies, playgrounds and kindergartens for children, supervised by Sisters. Housing—spotless dormitory rooms at St. Joseph's for husbands, at St. Mary's for mothers and children. Daily Mass and Benediction for families as units. Appetizing healthful meals in common. Come and restore body AND soul. Take a Christian vacation, and go home renewed. Why work yourself to death on your week off? Come to St. Joseph's—St. Mary's and RECREATE."

Am I making myself clear? Quite simply, I propose that some of the heavenly spots owned by religious orders in America—the magnificent schools with their gorgeous campuses — be made available for the restoration, once a year, of the bodily, mental and spiritual health of the people who have contributed so much to their building—the Catholic families of our country.

Think Of The Benefits!

I would suggest that the retreat open with a general conference, not more than 15 minutes in length, at which the idea would be explained to fathers, mothers and children. (Infants, of course, would be left in the nursery with the Sister-nurses.)

There would follow a free period at which everybody would talk and get acquainted. Thereafter, a round of conferences for special groups would begin. At the men's gathering, the husbands would be asked to write and drop into a box the problems which their wives are causing them. At the wives' gathering, vice versa. Meanwhile, the children would be at play after a brief talk. They would be turned loose in playrooms where the atmosphere of the playthings, the books, the pictures was Catholic. The games would have a Christianly-educational slant. The children would *play* their retreat, for the most part. They would not realize how much they were learning; but their parents would realize it after the family returned home.

The No. 1 value of such a retreat—a value that cannot possibly be overestimated—would be this: it would give mothers a rest from the constant care of their children; it would give husband and wife an opportunity to meet each other and talk things over when neither was

preoccupied with business or home cares; and it would give the little ones a taste of the independence - from - apron-strings which makes for self-reliance and self-respect. Further, it would give the whole family an exciting and happy experience about which to talk over and over through the long winter months; and that experience would be a *Christian* experience. It would be a vacation without the dark brown taste on the conscience the morning after.

I doubt that the average priest can have any conception of how little a husband and wife actually see of each other in the normal course of a normal family day. They are never alone unless they stay awake late at night; and by that time they are too tired to be good company. They are hardly ever free of preoccupation with some duty. The mother with two or three children has forgotten that her husband once was an entertaining chap who kept her laughing with his witticisms and glowing with his compliments. The father has forgotten that his wife not long ago was a dancing dream of a girl, merely to associate with whom was a joy. They are pouring so much of themselves into their family that their marriage has ceased to be a romance. It is still something for which they would give their life's-blood; but much of the gaiety has gone out of it. It has become hard, plodding, dulling work; and all because they never have a chance to look up from the grindstone and gaze into each other's eyes.

I wonder whether a priest wouldn't begin to feel bottomlessly weary if, for a space of ten years, he took his parish duties along with him on every vacation; if he never stopped hearing confessions and getting up in the middle of the night for sick calls and keeping books on the donations and all the rest of it. That's what happens to the average American father and mother; especially the mother. To set them free for laughter—together for one week out of each year, would be one of the most meritorious acts of charity possible to any congregation of priests or brothers or sisters.

And the spiritual benefits would be incalculable. In the course of a year of marriage, problems arise which could be solved in an instant by any one versed in theology. But daddy is not a theologian; and neither is mother; and the spiritual worries nag deeper and deeper. What is a husband's duty? What a wife's? What is the practical application of this principle and that? What is marriage all about, anyhow?

A Real Need Exists

These soldiers who are fighting the battle of Christian marriage need refresher-courses. They need a bit of leisure in which to renew the boy-meets-girl-for-a-sundae phase of their

courtship. They need expert guidance over the rough spots. They need somebody to ask them where and how they met, and where they went on their honeymoon—the questions that will start them to reminiscing happily, renewing the early joys, reliving their carefree youth. And above all, they need to stand before the altar at Mass once more, renewing—and this time understanding far more deeply—the promises they made to each other so long ago.

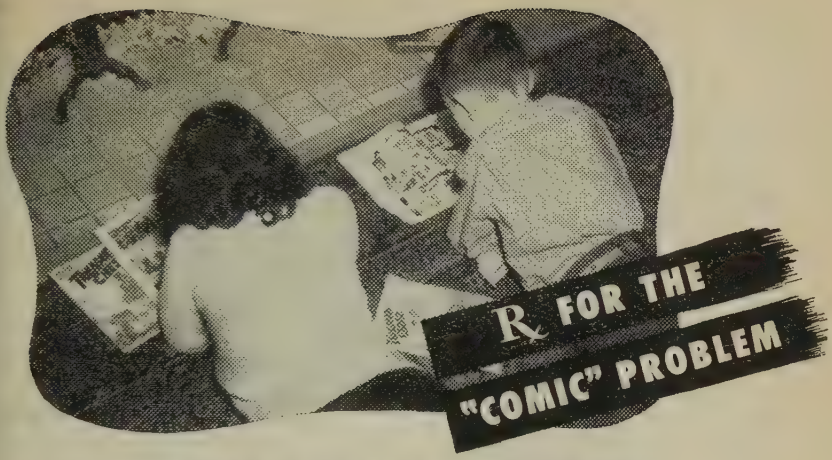
The retreat-director who will attempt this kind of program need not be a Solomon. He will learn as he teaches. He will get more information and inspiration out of the retreat than the retreatants. And in the course of a few years, he will be a priest wise and experienced in the problems of Christian marriage and their solution. He will be a godsend to the Church and to his parish, if he has one; or to the young people with whom he associates, if he is a teacher.

But perhaps I have been unjust to the pastors who answered Father Schmiedeler's questions. Possibly they were thinking about *parish* family retreats. That would be a bit more of a trick; but it could be done. It could be done by organizing Sisters or women of the parish to supervise children, either at home or in playground and nursery, while father and mother were retreating. And even then, the whole family ought to be brought together for one service some time in the course of the retreat. Some day, some pastor, or some community of priests or nuns, is going to realize this—that the family which shares life physically ought also to grow together spiritually; ought to kneel together at Mass and Communion-railing. When that idea penetrates, we'll stop fragmentizing the family religiously; and a lot of our troubles will vanish. Of course there are practical difficulties; but since when have we been afraid to tackle those? It can be done; it ought to be done. Please God it will yet be done.

Does that take care of the gremlins?

Silent Meals

In accordance with an ancient custom, the Pope eats alone. The only companions of Pius XII are two canary birds which are released from their cage as soon as he enters the room and allowed to fly undisturbed during the meal. They are trained so that when he calls them by name, they often perch on his shoulder or jump on his table to peck at the food prepared for them in two small saucers.—**The Vatican And The War**, by Cianfarra.



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Smith vs. Dallmann

Lon Francis

The Protestant position stated; the Catholic position misstated

FOR the benefit of seminarians, no less than of the clergy, we plead for careful perusal of a number of articles to appear under the above caption. In a widely distributed pamphlet, Dr. William Dallmann of the Missouri Synod Lutherans declares their doctrines and then immediately attacks the Catholic position on the same matters. Lon Francis will reproduce the Lutheran point of view—which is that of most modern Protestant sects—refute it, and then answer the unfounded accusations the author makes against the Catholic Church.

If the average present-day pastor, who must deal with non-Catholics, as well as the future priest, would accomplish much he must understand the modern Protestant mind. There is an old philosophical adage which reads: "In any debate each participant should know the opponent's argument even as well as his own."

We are not, you will understand, writing a series of articles on the same subject. Each installment will be complete in itself, because it will deal with different claims and accusations.

May we entertain the hope that all readers of "The Priest" will follow this series with great profit?

A REQUEST has come to us to refute the contents of a pamphlet entitled *"Why Protestant, Not Roman Catholic,"* written by Rev. William Dallmann, and published by the Concordia (Lutheran) Publishing House, St. Louis. Doctor Dallmann has a perfect right to be a Protestant or anything else, but when he deliberately attempts to poison his readers against the Catholic Church by flagrant misrepresentations and falsehood, our correspondent has a right to request us to notice it.

We shall be frank in our replies, but assure those deceived by Dallmann that we respect their sincerity and hence have no thought of attacking Lutheran *people*.

DALLMANN:

The Bible teaches man is justified by the faith of Christ and not by the works of the Law; for "by the works of the Law (good works) shall no flesh be justified" (Gal. 2:16; 3:6-24).

"By grace are ye saved through faith; and that not of yourselves. It is the gift of God;

not of works, lest any man should boast" (Eph. 2:8-9; Rom. 4:3-24).

The Bible curses justification by works (Gal. 1:9).

The Pope curses and damns justification by faith and teaches that a man is saved by his good works (Canon, 12 of the VI session of the Council of Trent).

SMITH:

In the first paragraph above it is claimed that St. Paul upholds the doctrine of "justification by faith *alone*," and therefore the powerlessness of good works. If you will carefully read Galatians (2:15-16) you will note (1) that St. Paul does not use the word "alone," and (2) that he refers to "Jews by birth," who believed that all that mattered was the observance of their *ceremonial* law, for which Christ frequently corrected and rebuked them. He also, of course, excluded, as conducive to salvation, the works enjoined by the natural law on pagans.

The other long passage from the same Epistle (3:6-24) also deals with those works. When St. Paul wrote: "Christ redeemed us from the curse of the law," he certainly did not mean that He redeemed us from the obligation of observing God's Ten Commandments, rooted in nature itself, but rather from the ordinances which had been imposed on the Jews alone. St. James' Epistle was written under inspiration as well as Paul's Galatians, and James makes it clear that "good works" in keeping with God's Commandments are necessary along with faith.

The Catholic Church subscribes fully to Paul's teaching as he meant it, namely, that we are saved by "grace through faith," and "that not of ourselves." She also holds that faith "is the gift of God." But never did the Christian Church, from the days of Christ down to Luther, understand "faith" to be merely a "fiduciary trust," which means a covering of the sinner externally with the merits of Christ, so that his sins are not imputed to him.

The Catholic Church holds with Lutherans that no person can be saved except through faith in Christ, but that means not merely faith in Christ's Redemption, but also faith in all that Christ taught. Did He not, in His last words to the Apostles, ask that they teach all the world "to observe all that I have commanded you" (Matt. 28:20)? The Pope, therefore, does not "curse and damn justification by faith" in the true sense, nor teach that a man is saved solely by his good works.

The Sixth Session of the Council of Trent, to which Dallmann refers, dealt with the doctrine of "justification," and defined it to be something more than the mere *external* imputation of the merits of Christ to the sinner. It defined it as an actual interior cleansing of the

soul through faith in Christ, through regeneration by Baptism, through the elevation of the sinful man to the rank of child of God.

Such has always been the belief of both the Roman and Greek Catholics, who constitute, even today, more than three-fourths of all the Christians in the world. That doctrine is in perfect harmony with the text to which the pamphlet refers us (Eph. 2:8-9) "for by grace you have been saved through faith." Grace brings supernatural life into the soul; and we have faith when we accept the whole revelation of God and then regulate our lives by that faith.

When St. Paul wrote "the just lives by faith" (Rom. 1:17), he did not mean that he lives merely by trust in Christ's merits, but that he squares his life with the things he believes. Evidently such a faith implies the keeping of the Ten Commandments, which could not have been abrogated by God, because the very relation of creature to Creator demands the observance of His laws. His unchangeable, infinite holiness could not permit Him to look upon sin more lightly after His divine Son made an infinite atonement for it.

In his Epistle to the Romans (4:3-24) St. Paul elaborates on the same thought he brought home to the Galatians (2:16), namely, that the observance of the ordinances of the Old Law, intended for Jews only, could not bring salvation. In that very Epistle (5:6) Paul says we are justified "by faith *which works through charity.*" That is good Catholic doctrine. It is the charity to which Christ referred when He reduced the Ten Commandments to two, relating respectively to the love of God and of our neighbor.

It must be kept in mind that the Jewish converts to Christianity insisted on the observance of their Ceremonial law, such as Circumcision, the observance of the Sabbath, abstention from things which produced "legal" defilement, even after their conversion. Such works, Paul told them, would not save them.

But the Catholic Church *does not teach* that any amount of penance or good works performed by her members will save them apart from faith in Christ, the all-powerfulness of His merits. Yet she holds with Christ and the Apostles that the observance of the Ten Commandments is still necessary.

Corroboratory Texts

If we were to lift verses out of their context we would find as much reason to believe that "hope alone" justifies because St. Paul (Rom. 7:24) writes: "We are saved by hope." We could quote Paul to the effect that both faith and hope are less than charity (1 Cor. 13:13). We could quote Christ, judging the world, as saying that works of mercy are the all-important thing (Matt. 25:34-36).

What did St. Paul mean when he wrote: "If I have all faith so as to move mountains, yet do not have charity, I am nothing" (1 Cor. 8:2)?

What did Paul mean when he wrote: "God will render to every man according *to his works*" (Rom. 2:6)?

What did he mean when he wrote: "Circumcision does not matter, and un-circumcision does not matter, but the *keeping of the Commandments of God* is what matters" (1 Cor. 7:19)?

What did he mean when he wrote: "Each will receive his own reward according *to his labors*" (1 Cor. 3:8)?

St. Paul was speaking to those who already had faith when he told them that they could not "attain the Kingdom of God" if they were given to certain kinds of sins (Gal. 5:19-21).

He had previously told the convert Romans: "If you live according to the flesh you will die; but if by the spirit you put to death the deeds of the flesh you will live" (Rom. 8:13).

What did St. Peter mean when he wrote: "Labor the more that *by good works* you may make certain your call and election" (2 Peter 1: 10)?

That the Ten Commandments were not to be abrogated in the New Law is clear from many utterances of Christ. He told the rich ruler that if he would enter life he must keep the Commandments; He told His followers: "so let your light shine before men in order that they may see *your good works*" (Matt. 5:16). Does not Christ promise that the Father will reward those who give alms (Matt. 6:4)?

What did Christ mean when He said that those who carry out the least of His Commandments "shall be called great" (Matt. 5:19)?

What did He mean when He said: "He who has my Commandments and *keeps them*, he it is who loves me" (John 14: 18)?

Those who call on Christ must certainly have faith, yet did not Christ say: "Not everyone who says to Me 'Lord, Lord' shall enter the Kingdom of Heaven" (Matt. 7:21)?

After referring to Christ as the "propitiation for our sins" St. John (1 John 2:3-4) says: "By this we can be sure that we know Him, if we *keep His Commandments*. He who says that he knows Him and *does not keep His Commandments* is a liar and the truth is not in him."

John writes further: "Whatever we ask we shall receive from Him because *we keep His Commandments* and do those things which are pleasing in His sight" (1 John 3:22).

The same John observes "and this is love that we walk according *to His Commandments*" (2 John 6).

The Catholic Church's position in regard to "faith" is well balanced. The things people must accept on faith are con-

tained in the Apostles' and Nicene Creeds; and people *"live* by faith," when they regulate their lives by all revealed doctrine, including that which teaches the all-sufficiency of Christ's merits for man's salvation, the appropriation of those merits through Sacraments, and the observance of God's Commandments, for which the assistance of God's grace is promised.

The answer of the Lutheran clergyman to our observations would likely be that the true believer also keeps the Commandments of God. But is that, generally speaking, true to fact?

Luther himself taught that there is only one sin, namely, "unbelief"; that if one's trust in one's Savior be strong enough his sinful life would not endanger his salvation. Father Smith can't be deceived about Luther's teachings, because he has his complete works in German, printed at Wittenburg in 1581. They tally with an earlier edition printed at Eisleben in 1566—only twenty years after Luther's death.

Self-Centered—Not God-Centered

In England we find men possessed by many virtues, but proud, bashful, fastidious, and reserved. Why is this? It is because they think and act as if there were nothing objective in religion; it is because conscience to them is not the word of a law giver, but the dictate of their own minds; it is because they do not look beyond their own minds to their Maker, but are engrossed in notions of what is due to themselves. Conscience has become self-respect. Instead of doing each task in faith and obedience and leaving Him to blend the portions of their conduct into a whole, their object is to paint a perfect surface and to be able to say to themselves that they have done their duty. When they do wrong they feel not contrition, but remorse. They call themselves fools not sinners; they are angry, not humble. They shut themselves up in themselves. Confession to them is impossible; in cases where they have been guilty, an apology is due to their own character, is expected, and will be satisfactory to look back upon. They are victims of an intense self-contemplation. They are self-centered, not God-centered. They forget their Maker.—**Cardinal Newman.**

Perhaps it would be a good idea, fantastic as it sounds, to muffle every telephone, stop every motor and halt all activity for an hour some day, to give people a chance to ponder for a few minutes on what it is all about, why they are living and and what they really want.—**J. T. Adams.**

N. O. D. L. Notes

Progress in the drive for decency

Mr. William C. Smith

A recent piece of information about the change of contents of certain confession magazines comes to us by way of *Variety* magazine.

Story says that the Macfadden Company, publishers of *True Story* magazine, has decided to change the magazine from the first-person confession type of story to a general woman's magazine, with fiction, features, etc.

Macfadden, pioneers in the confession field, is also going to switch from the confession type of story to straight fiction and features in their other magazines, *True Experiences* and *True Romances.*

Reason alleged for the switch is rise in the intelligence level of women readers, who are showing signs of preferring straight stories to the stark confession type of story.

The Fawcett Company, publishers of *Today's Woman,* formerly a confession magazine, is doing very nicely from a sales standpoint, we understand.

It looks as if NODL has had some effect upon the readers of this country, albeit an indirect one. It is evident that the campaign for clean literature by NODL for the past several years has born fruit.

English Comic Racket

England is not in the finest of economic conditions at the present moment, yet the comics seems to be doing a land-office business with English children.

Here's a recent story from London:

"Fun-starved British children arequeuing up to buy, at prices ranging from sixpence to one shilling and sixpence, five year old Canadian and American comic papers bought in Canada as waste-paper at about £ 1 a load.

"Many of these old tattered papers are dated 1941, 1943 and 1944.

"One firm is believed to have bought tons of these old papers in Canada and to have brought them to England before the import restrictions were imposed.

"From central warehouses they have been sent to wholesale distributors for sale at sixpence and ninepence each to news vendors and shopkeepers for resale at even higher prices.

"In nine months it is believed one firm has made a profit of £ 150,000.

"The racket has already caught the attention of the British press which terms most of these 'funnies' as unsuitable for children.

"The London Star describes them as 'gaudy sheets printed to appeal to the tastes of undeveloped adult readers and filled with horrors, murders, killers, and illustrations depicting glam-

or girls with little except glamor to clothe them."

Antidote

Speaking of comics, it is always good to see a Catholic antidote to the sensationalism of most of the comic magazines. Such an antidote is to be found in *Catholic Comics*, a monthly publication, issued by Catholic Publications, Inc., 17 Elizabeth Street, Derby, Conn. The cost is moderate, ten cents a copy, or a year's subscription for $1.20.

The book is to be recommended for schools and for homes, and the material in it is quite interesting and palatably presented for youngsters.

Just as a further antidote, why wouldn't it be a good idea to have our Catholic school children collect back numbers of Catholic comics, like the one mentioned above, and Father Gales' magazine, *Topix*, and send them to the fun-starved children of England? This would be a nice project for a classroom during the school year, and would, I think, have a very good effect on the English children.

"Even Priests Should Stand"

There was a time in the history of the Church when the reading of the Gospel was considered a more solemn moment in the Mass than the Consecration. It happened in the fifth century that in spite of the Apostolic Constitution prescribing that "when the Gospel is being read, let all priests, deacons and people, stand with great quietness," the priests in Rome refused to stand, because they thought the deacons who read the Gospel were getting a little too uppish, and Pope Anastasius I issued a solemn decree that when the Gospel was recited, even priests should stand with bowed heads. It was only in the twelfth century that the honours passed to the Consecration. But it has been left to our times to seize the singing of the Gospel as a propitious moment for getting in one's Office and saying the Rosary!—**Holy Roodlets.**

St. Dominic promoted the Rosary in a wonderful way not without inspiration from the Mother of God and heavenly admonitions. How far from the way of truth do these wander who cast it aside as a wearisome and monotonous repetition of the same phrases, only to be advised for children and pious women! As to this, it has first of all to be noticed that, in piety as well as in love, however often the same words are repeated they do not contain the same meaning again and again, but something always new gained from a new emotion of charity.—**Pius XI.**

Magazines Disapproved

by the

National Organization for Decent Literature

September, 1947

FOR THE INFORMATION OF COMMITTEES AND DEALERS, BUT NOT FOR PUBLICATION

CODE FOR CLEAN READING

Periodicals are listed, which:

(1) glorify or condone reprehensible characters or reprehensible acts;

(2) contain material offensively "sexy";

(3) feature illicit love;

(4) carry illustrations indecent or suggestive, or

(5) advertise wares for the prurient-minded.

The following magazines are held to offend against one or more provisions of the above code.

MAGAZINES STILL PROCURABLE IN MANY PLACES

All Baseball Stories
Amazing Detective Cases
American Detective Annual
Army Post
Army Romance
Art-lac
Art Models
At Ease!
Authentic Detective Cases
Beauty Parade
Best Songs
Big Song Magazine
Bits Of Beauty
Booby Trap
Breezy Stories
Brevities
Buddies
Burlesk
Cartoon Humor
Certified Detective Cases
Cheers
Comedy
Complete Cowboy
Complete Detective
Confidential Detective Cases
Crack Detective
Crime Detective
Current Detective
Cutie
Detective Book
Detective Short Stories
Detective World
Digest and Review
Dizzy Parade
Dramatic Detective
Eyeful
Fact Detective
Famous Western
Feature Detective Cases
Flophouse News
Fun
Fun Frolic
Fun Parade
Fun Riot
Fun Year Book
Gag and Cartoon Book
Gal Parade
Gag Gazette
Gaiety
Gay Book
Gay Broadway
Giggles
G. I. Joe
Good-Time Charlie
Headquarters Detective
Hi Yi
Howl
Human Detective
Humor, Inc.
Humorist
Ideal Love
Indigestible Digest
Joker
Keep 'Em Laughing!
Khaki Wacky
Laff
Laff Annual
La Paree
Latest Popular Songs
Line Up Detective
Lip Parade
Moron Laughs
Movie Glamour
Movie Play
Modern Sun Bathing
Mystery Tales
National Detective Cases
Navy Romance
Newest Detective Magazine
New Girl Parade
Nippy Stories
Nudist and all Nudist Magazines
Pack O'Fun
Peek
Pictorial Chuckles
Pictorial Detective
Picture Show
Pin-Up Pack
Pin-Ups
Pip
Play
Pocketful Of Pepper
Police Detective
Popular Psychology Guide
Power Plus
Real Detective Cases
Real Fact Detective Cases
Real Screen Fun
Revealing Detective
Saucy Stories
Secret Detective Cases
Sensational Detective
Sex Facts
Show Girls
Smash Detective Cases
Smash Fact Detective
Smiles
Special Feature Detective
Sports Action
Stocking Parade
Story
Strength and Health
Super Sports
Swank
Tales of Army Love
Ten Story Book
Tidbits of Beauty
Timely Detective
Titter
True Crime Detective
Tru-Life Detective Cases
Varieties Cartoon Cavalcade
Vital Detective Cases
Western Trails
What's Cooking
Wheatley Pumper
Wit and Wisdom
Whisper
Who Is Your Pin-Up Girl?
Wink
Yellow Book
Yoo Hoo
Your Figure Beautiful
Your Physique
Zippy Stories

Code and Cult

1. In the June issue there were two answers which I wish to modify. The priest mentioned in Canon 523 according to the more probable view must have faculties to hear the confessions of women from the Ordinary of the place where the confession of the sick religious is heard. But I should have said that there is *another opinion* which is considered probable, namely, that any priest who has faculties from *any local Ordinary* may hear the confession. We await the authentic interpretation.

2. In another case in the June number it was held as probable that if the celebrant becomes sick, e.g., after the reading of the Passion on Good Friday, any other priest even though not fasting could finish the Good Friday service. A particular answer of the S. C. of Rites, March 5, 1825, however, teaches that the Mass of the Presanctified should be discontinued and the Host put in the tabernacle. On Saturday at the Mass it is consumed. Evidently the law of Eucharistic Fast is considered more important than the completion of the Mass of the Presanctified.

If the Stations of the Cross are removed during the renovation of the church is a new blessing necessary? Suppose that in putting them back the first station is placed at the Gospel side whereas formerly the stations began on the Epistle side?

In neither case is a new blessing necessary if they are put back in the same building. It is more usual to begin the stations on the Gospel side.

Since March 12, 1938 a *written* document is no longer necessary for the valid erection of the Stations. The faculty to erect and bless the Stations is rather restricted. The Bishop can do so, but he cannot delegate his faculty by common law.

Can the Papal blessing with plenary indulgence be gained by listening to the Holy Father over the radio?

Yes, under the usual conditions of Confession, Communion and prayer for the intention of the Pope. (S. Paenit. 15 June, 1939)

What prayers are necessary to satisfy the prayers for the intention of the Pope?

One Pater, Ave and Gloria are sufficient, (S.P., 20 Sept., 1933), but when it is a question of toties quoties plenary indulgences where a visit to a church is required, six Paters, Aves and Glorias are necessary and sufficient. (S. Paent. Jan. 13, 1930) For example, Portiuncula, and Nov. 2nd.

What makes a valid custom?

The custom must not be expressly condemned (Can. 5). If so, it cannot be introduced or followed. It must be reasonable and have the consent of the

proper legislator, e.g., Rome for general laws, the Bishop for diocesan laws. It must have a continuous existence of at least forty years (C. 25-30). It may be diocesan, provincial or national.

Is some ceremony of installation of a pastor necessary in order that the new parochus may validly exercise his powers?

Per se, it is necessary according to what is considered the correct interpretation. In a special case for a just cause the Bishop can give a written dispensation from the ceremony, and this written dispensation is then equivalent to installation. (See Canons 147, 461, 1095 n. 1, 1443-1444.) Contrary custom can hardly operate against the law requiring some formality. (Fanfani—De Jure Parochorum, n. 124)

—P. J. Lydon, D.D.

The wood floors in our school are very old and worn and difficult to maintain. What do you recommend?

Asphalt tile, which can be had in a wide range of colors, can be successfully laid over old wood floors, making a new floor which is easy to clean and maintain. It may be necessary to use a sanding machine on the old wood floors or it may be necessary to use a composition filler troweled over the old floor in order to provide a level and smooth surface to receive the asphalt tile. In either case, asphalt tile should be 3-16" thick. Thinner asphalt tile is suitable only over concrete floors. Linoleum or rubber tile can be used instead of asphalt tile at a higher cost.

The meeting room in the basement of our church has radiators on the ceiling, which do not properly heat the room in extremely cold weather. Is there a remedy?

Yes. The reason the radiators are on the ceiling is to have the return circulation to the boilers operate by gravity. If the radiators were placed below the windows it would be necessary to have a pump in the boiler room to maintain proper circulation. This would improve the heating condition. A less expensive solution might be to replace one of the ceiling radiators with a so-called unit heater. This element is a radiator through which a fan blows the air, heating it and circulating the warm air throughout the room. If the room is very large, it may be necessary to install two or more unit heaters.

A check of heat losses in this room might suggest the need of additional radiation or of weatherstripping the windows or installing storm sash and perhaps caulking the space between the window frames and walls. Vestibules or storm doors at exterior openings also help to prevent heat loss.—Mr. Raymond M. Marlier, A.T.A.

Sermons for 1947

✠*John F. Noll, D.D.* *For the month of September*

Tradition

SEPTEMBER 7

THE meaning of "Tradition" in the Catholic sense is usually not understood by non-Catholics. In its misinterpretation it would be a very weak basis for faith.

While Tradition is often referred to as evidence that this or that doctrine "handed down by word of mouth," was divinely revealed, the Church actually means truths taught by the Apostles and their successors, but not written in the Bible. It is usually "written" Tradition, because it is recorded in the very first pages of the Church's Diary.

(1) Apostolic teaching is contained in the writing of the early century saints and doctors of the Church, who recorded many things taught by the Apostles or their immediate successors, although it may not be directly confirmed by what is written in the Gospels and Epistles. We must recall that most of the Apostles wrote nothing, that the others wrote little. They were not ordered by Christ to write, but to preach.

We read in the Scriptures themselves that the Apostles delivered much to the faithful by word of mouth (II John XII, 1; I Cor. XI, 2; John XXI, 25).

Protestants accept their very first basic doctrine from Tradition, namely, that which teaches that the Bible is their only rule of faith. They know from the Catholic Church only that the writings of the Bible are authentic, genuine, and inspired. They follow Tradition in observing the Sunday instead of the Sabbath, in accepting the Apostles' Creed and other Creeds, in celebrating Christ's birthday on December 25, His Resurrection on the first Sunday following the Vernal Equinox.

(2) What more reliable sources could there be of the doctrines taught by the Apostles than the Apostles' Creed (first century), the Nicene Creed (drafted in the year 325)? Which decisions concerning what "is of faith and what is not" are as definite and reliable as those of the General Councils, attended by Bishops of the entire world from century to century, and presided over by the Pope or his representatives?

These General Councils may be likened to assemblies of a Supreme Court, convoked for the purpose of explaining to the people of the particular century in which they are held, what was the truth about this or that. If

Christ commissioned His Church "to teach the nations" and promised to be with it all days unto the end of the world (Matt. XXVIII, 19-20); if the "Spirit of Truth" was to abide with the Church forever (John XIV, 16, 17); if "the gates of hell shall not prevail against the Church" (Matt. XVI, 18), then the decisions of these Councils should be just as dependable for the guidance of the faithful of any century in religion to belief and practice as was the first Council held by the Apostles themselves in Jerusalem in the year 51, when, we read in the Acts of the Apostles (XV, 28): "It has seemed good to the Holy Spirit and to us," and when they announced their decisions as the teaching of God.

(3 Since the Council of Jerusalem twenty General Councils have been held or at the rate of one each century. The order of the sixteen most important of these may be remembered through this homely rhyme:

Ni, Con, Eph,
Chal, Co, Co,
Ni, Co, La,
La, La, La,
Flor, La, Tre, Va.

The abbreviations stand for Nice, Constantinople, Ephesus, Chalcedon, Constantinople, Nice, Constantinople, Lateran, Florence, Lateran, Trent and Vatican.

There exists a huge work, in many volumes, called "The Acts of the Councils." From it one can learn what was the Christian belief and practice at any time of the Church's life, and what official pronouncements were made on the same. This is the Catholic Church Diary, beginning with the days of the Apostles and continuing down to the present time.

Call it "Tradition," if you will, as the Church herself does, to distinguish it from the things written in Holy Scripture, but it is chiefly a written record, as authentic and as reliable as any record concerning any historical event could possibly be.

Conclusion: Protestantism, disunited and confused, has no record of continuity of teaching covering over 100 years.

Every Catholic should be proud of the dependability of the rich store of evidence contained in their Church's Diary.

The Church's Special Laws

SEPTEMBER 14

SINCE the Church is a perfect society she must be possessed of the authority needed to teach her doctrine, to elicit compliance with her discipline and to pass laws designed to promote the spiritual life.

(1) In our own civil society Congress is in session most of the year and nearly every day

passes some new law which must be obeyed under a penalty. Most State Legislatures meet every two years and spend considerable time in considering Bills or proposals for enactment into law. During the past century thousands of laws have been passed for the direction of the American citizenry, for the safeguarding of the rights of individuals, for the imposition of taxes, and for the control of the many new social situations which arise from time to time.

Your Church, on the other hand, enacted only six precepts hundreds of years ago, and most of these only supplement and define more clearly the laws contained in God's own Ten Commandments.

(2) The *first* Precept of the Church points out the manner in which God should be worshipped on the "Sabbath Day."

In her *second* Precept the Church prescribes days of fast and abstinence for people, in order that they may not only be able to imitate Christ in His fast and abstinence of forty days and nights, but also to carry out the Gospel injunction that every sinner must do penance or perish.

In her *third and fourth* Precepts the Church seeks to lead all people to take advantage of her most precious Sacraments of Penance and the Holy Eucharist at least during the Paschal or Easter season, which runs from the first Sunday in Lent to Trinity Sunday—eight weeks after Lent.

In the *fifth* Precept, the Church calls on all her people, each according to his own means, to assist in supporting the local "service station of God," his parish church and its priests; the institutions which care for the orphans, the poor, etc., those which prepare boys for the holy priesthood; and to aid world-wide mission work, the conduct of which is the chief burden placed on the shoulders of the Holy Father.

(3) We need not tell you how heavily the State and Federal Governments tax your property and your income. In the Old Law, people were taxed 10% directly by God. The Church does not specify any particular amount you must pay for the support of the many works she must carry on, but she prescribes that you must do something — and that something should be proportionate to your means, and given cheerfully.

The *sixth* Precept of the Church prescribes the observance of certain regulations pertaining to the Sacrament of Matrimony. Because marriage is a Sacrament for Catholics, it follows that it is under the jurisdiction of the Church, and she feels obliged to fashion legislation designed to make the marriage lasting and happy. She forbids the marriage to be solemnized during the seasons of Advent and Lent; requires the publication of banns three times

before the marriage. This is intended to elicit information concerning the freedom of the parties to marry if one of them should be unknown to the pastor.

The Church has legislated against mixed marriages because God Himself legislated against them even in the Old Law when they were not so serious as they are today—since marriage was not a Sacrament then. The reflecting Catholic must certainly admit that the Church has been careful not to be too severe. One would suppose that during the past nineteen centuries hundreds of laws would have been passed, precepts promulgated, designed to promote the Christian way of living and to keep her people closer to God.

Conclusion: Since the few laws of the Church are intended for your own good and spiritual profit, you should comply with them not only conscientiously but cheerfully. Many Catholics will be able to say on their deathbed that they never wilfully missed Mass on Sunday nor ate meat on Friday; that they never missed a sodality Holy Communion day; that they always showed their appreciation of the incalculable benefits derived from their parish church by supporting it generously.

From this day resolve to have a similar record for yourself.

Creeds and Dogmas

SEPTEMBER 21

You read of people saying "I do not believe in dogmas." If that were true they would not believe anything, because every truth of religion, every truth of science is a dogma.

Those who believe in God, believe in a dogma; if they believe in Christ's divinity, they believe in a dogma; if they believe in the inspiration of the Bible, they believe in a dogma. In fact the dictionary tells us that "any settled opinion or conviction; an accepted principle, maxim, or tenet" is a dogma.

(1) The Orthodox Church, counting 100,000,000 members in various countries; the Anglican Church, and most others, teach that they accept the first six General Councils of the Church. If they do, they believe in both "creeds and dogmas."

All the original Protestant churches drew up "Confessions of Faith" which are nothing more than "creeds and dogmas."

Ministers of some modern churches boast that they have no creed — which, correctly interpreted, means that they believe nothing. They sometimes modify that statement by saying that their "only creed is Christ; their only rule of faith, the Bible." But if they believe in Christ, they are believing a fundamental

dogma of Christian faith—and the most important article in the Christian creed. If they believe in the Bible, they must believe against their will in the infallible authority of the Catholic Church, because they have no proof whatsoever for the genuineness, the authenticity, the inspiration of the Bible except the word of the Catholic Church. If the Catholic Church could possibly have made a mistake when she passed on these matters, then no minister could have any conviction concerning the trustworthiness of the Bible.

(2) Most Americans have no affiliation with any religious organization, and, when questioned concerning what they believe, answer "My religion is the 'Golden Rule'," or "Brotherhood," or "I believe in the Sermon on the Mount." These are "maxims," which the dictionary defines a "dogma" to be.

If the persecutors of organized religion believe it to be an evil even they believe in the "dogma" that religion exists altogether in minds and hearts of individuals, as Jehovah's Witnesses contend. Even the professed atheist believes in a dogma which reads "There is no God."

It is strange that Communists and the irreligious professors in so many universities, who wage a crusade against God, do not realize that they only accentuate His existence by attacking Him.

(3) Protestantism in the United States is divided among Fundamentalists and Liberals, but the Liberals are greatly in the majority. They have been so "liberal" with the Bible that they have practically disowned its inspiration; and with Christ's teaching, even as held by their forbears, that any one may become a member of any church without believing anything definite. They have been equally liberal towards the Ten Commandments, which have been in force for 4000 years, and whose provisions not even God Himself could abrogate. The married divorcee, who was ostracized even socially by everybody fifty years ago, may now be a respectable member of most churches. Artificial birth prevention, which Holy Scripture calls "a detestable thing," is now defended by many churches in our country.

But whether they believe these things are wrong, or believe them to be right—if their belief is a settled conviction—they believe in "dogmas."

Conclusion: Our divine Savior assured all His followers that they "would *know* the truth and the truth would make them free." There is no possibility of any one but a Catholic being absolutely certain that he "knows the truth" because revealed truth cannot be discovered by reason, nor can it be set aside by prejudice. It must be learned from a divinely appointed and protected Teacher.

Holy Scripture also speaks of

"joy in believing." There *is* joy in submitting one's own mind to the mind of Christ, in "having the mind of Christ." Catholics, therefore, cannot be too grateful for their membership in Christ's Church, supported in teaching by all the authority of Christ, and guided by the Holy Spirit Himself.

The Purpose of Baptism

SEPTEMBER 28

In most Christian churches Baptism is regarded as a ceremony of initiation into the religious organization, or as a symbol of one's accepting Christ as his Savior. It is not regarded, except by the Orthodox, the Anglican and Lutheran Churches, and some branches of other sects, as a re-birth of the soul into a new, supernatural and divine order, as Catholics hold.

(1) To understand the nature and purpose of Baptism we must take account (a) of the original destiny of man; (b) of the forfeiture of that destiny by the sin of the representative of the human race, Adam; (c) of the restoration of that destiny by Christ's Redemption and the application of its fruits to the soul.

The soul of Adam was "constituted" in a supernatural state, to use the expression of the Council of Trent, and it was God's will that every soul should be so constituted. But since Heaven must be merited, in that trial, Adam, representing the human race, seriously offended God, and made his descendants sharers in the consequences of his disloyalty. Thereafter human souls, at the time of their creation, would be *deprived* of the supernatural life of grace—and that is what is meant by the inheritance of "original sin."

But since God willed so intensely the restoration of human nature to its pristine dignity, He sent His divine son to earth as a new Adam to make possible the restoration of every human being to the supernatural state. We say Christ's redemption made this "possible" and not "actual," because each would still have his free will and could continue to rebel. Christ's merits were to be applied to the human soul through Sacraments which He instituted. They are applied in the first instance through Baptism.

(2) There is, therefore, a difference almost infinite between baptized and unbaptized persons. The unbaptized person lives throughout life solely in a human order. He can be elevated to a divine order only by a "re-birth," which implies that God adopts the child of man as His own child, elevates it to a divine order, and places it on the road to its supernatural destiny. Heaven, of course, is for God's children only.

I hardly need to tell you that

God does not live in a human order, and that man is not created in a divine order.

Very few non-Catholics understand these effects of Baptism and, therefore, some churches leave it optional to the member to be baptized or not.

John Parkes Cadman, who was chosen jointly by the twenty-eight denominations federated under the Federal Council of the Churches of Christ in America as their representative radio speaker, talking on Baptism on one occasion, said that it was not necessary for salvation; that if the believer felt that it would do him good, he should receive it, but that it effected no objective change in the soul.

(3) There are other Protestants who hold that through Baptism one accepts Christ as His Savior and "remains saved" for all time unless he actually rejects Christ. They disregard every other Scripture text except the two which read: "If you believe in the Lord Jesus Christ you will be saved," and "He that believes and is baptized will be saved." They disregard Christ's very clear utterances: "If you wilt enter life, keep the Commandments." They misinterpret St. Paul's teaching about the futility of good works. Does not St. James say most clearly: "Faith without good works is dead"?

How well integrated is the beautiful teaching of the Church on Baptism, which assures us that through it our souls are cleansed from Original Sin, made God's own children by adoption, united actively with the Mystical Body of Christ and thus placed in the divine order!

How reasonable also is the Church's teaching that we fall from the divine to the human order, from the supernatural to the natural order, when we violate a law of God in an important matter. We certainly would have a poor estimate of God's sanctity if we held that we would remain His children if only we believed in the redemption of Christ. There is no sin in all Heaven and, therefore, the believer who dies in sin could certainly not expect to get there.

Conclusion: If Adam lost supernatural life by sin, evidently we lose it by our own sins, no matter how strongly we believe. We become "followers of Christ" by Baptism and, therefore, must actually follow Christ in His sinlessness. Through Baptism the Holy Spirit enters our souls and, therefore, even our bodies become in the words of St. Paul "temples of the Holy Spirit." We must try to keep them His temples by never defiling them. This is possible through the frequent reception of the Sacraments of Penance and the Holy Eucharist, which increases the life of God in our souls.

Prejudice a Barrier to Conversion

OCTOBER 5

The chief barrier to friendliness towards the Catholic Church and to conversions is prejudice. Therefore, we must first try to remove that. The word "prejudice" implies a "prejudgment," a judgment rendered before the evidence is weighed.

(1) Most people are influenced by prejudices; hence they are slow to accept any evidence calculated to prove that they, or their parents, or their teachers, or their nation, have been on the wrong side. But the real seeker after truth will not permit his reason and judgment to be influenced by antecedent likes or dislikes. He wants the truth at all costs.

A whole race, or a whole national group, or secessionists from the Mother Christian Church, usually adhere to their traditions, no matter how convincing may be the evidence against them. The explanation is that they are unwilling to examine impartially. We observe this clearly in the blind adherence of Jews, Greeks, Mohammedans, Chinese, Japanese, Hindus, and Evangelical Protestants to the religion they inherited.

(2) Deep-seated prejudice usually leads those who are obsessed by it to attack and persecute the organization which claims to possess irrefutable evidence for the correctness of a different position, and against the position of the persecutor.

In the Acts of the Apostles we read of the conversion of Stephen, and the action taken against him and the doctrine he preached by prejudiced people of his race and former religion.

If Saul, who participated in Stephen's execution, soon followed his example, it was only because Christ had personally intervened with grace too strong to resist, and even instructed him what to do.

But little progress has been made in converting to any form of Christianity groups who regard their race or religion as the antithesis of Christianity, such as the Jews and Mohammedans.

(3) During the nineteen centuries since Christ's time whole nations have been converted to the faith embraced by Stephen and Paul; and in our own times numerous learned men and women, reared in a different faith, have become converts by the force of the evidence in the Catholic Church.

Finding it, with the help of God's grace, they will testify that they reap the "hundredfold" promised to those who, against the wishes of relatives and friends, follow Christ by becoming "members of His body, the Church."

Conclusion: Since most non-Catholics in this country, who are indifferent to religion gener-

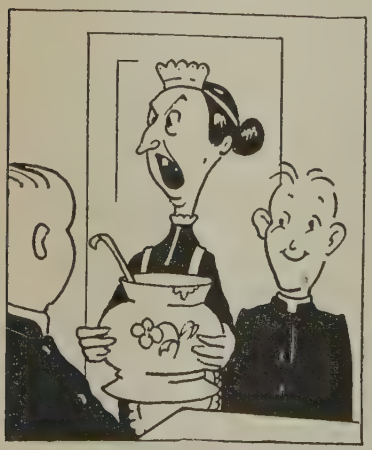
ally, have been reared in prejudice against the Catholic religion, they need the grace of God first, which means supernatural light for their minds and strength for their weak wills. While you strive to remove their prejudices by reflecting the beauty of your faith through the beauty of your lives, and by asking them whether they will be fair enough to examine the claims of your Church, pray for them.

Flesh vs. Spirit

Having desired the vanities of this life when you have not tried them, now, after trying them, you despise them, since in them the pleasure is deceitful, the labour fruitless, the anxiety perpetual, and the elevation dangerous. Their beginning is without forethought, their end is penance. This is true of all things which in the cares of this mortal life are coveted with more eagerness than prudence.

Quite other is, however, the hope of the pious, very different is the fruit of their labours, very different the reward of their dangers. For in this world fear and grief, labour and danger are unavoidable; and the great question is, for what cause, with what expectation, with what aim a man suffers these things. —**St. Augustine.**

JULIE - - - Or Housekeepers Are Hard To Get



"YOUR SERMON STUNK.."

"..and SO DID YOURS"

Book Reviews

Gambling for Profit

There was a little book published last year, consisting of one hundred and twenty pages and written by one Maurice Lenihan. What gives particular interest to this small volume is the fact that it was written by a priest; and if I am rightly informed, a priest who is still an assistant in a large city parish. It was not intended, of course, as an autobiography; but such it is, as far as priestly recreations are concerned and priestly hobbies, if they may be so called. Since the writer cannot help writing himself in what he writes, this sacerdotal expert in a queer field has revealed very much about himself.

One of the saving graces of the book is that it shows a natural aptitude which, if developed along sacerdotal lines with the same zest that the writer evidently feels and has exercised in many fields of chance, would make of him at least a near saint. He tells us midway in the book that it was not his original intention to write a book when the discussion arose about curbing abuses in horse-racing. Then when the book notion did take hold of him, he seems to have first intended to write a very small booklet on temperance and judiciousness in betting on horse races, but his publishers prevailed upon him to extend his treatment to all forms of popular gambling. In one chapter he admits his inexpertness on one form of gambling, that is, on bridge, and quotes an expert, either under his real or fictitious name. But the general contents of the book are first worth running through; for they appear to show a rare sacerdotal acquaintance with nearly all forms of national gambling.

They Are Twelve

He leads off with some seven pages on the morality of gambling. Then he goes into the chapter where he seems to prove himself a real expert on horse-racing as far as its modern motive is concerned. The title of that chapter indicates perhaps the real reason for writing the book: Horses—One System that Works. The third chapter is on dice. The fourth chapter on roulette. The fifth chapter, bridge and the sixth poker. Then comes the seventh chapter Baseball, Football, Basketball Pools. The eighth chapter is on rummy; the ninth on lottery; the tenth on Bingo and Keeno. The next two chapters, especially the latter, show confusion of mind; for chapters eleven and twelve are entitled: Stock Market, Real Estate.

Almost Synonymous With Life Itself

Let us cite a few of the opening sentences on the morality of gambling:

"It is in man's nature to gamble. From the beginning of man's history, the element of risk has fed the restlessness of human life. Chance is thrilling so long as we divorce it from greed. When greed enters in, catastrophe is just behind. Adam was happy until he risked all against one tree when he had thousands of trees and didn't need the one. There was plenty of room in the world for both Cain and Abel. But greed and its companion, jealousy, felt that Cain

would have more if he too were Abel. And across the span of the centuries the same has been true of those who have confused gambling with greed—a narrative of tears and sadness."

Let us take another excerpt on gambling that is not gambling, although the author seems to bring all the general uncertainties of life under this one head. Here is the paragraph that we mean:

"All life is a gamble, even living and saving against a rainy day we may never live to see. When a man has initiative and begins a business, he is gambling. A college student gambles that he will succeed in school and will like the profession he is studying to enter. When a farmer plants his crop, spring rains and sufficient sunshine suspend his prosperity in an uncertain balance. Columbus gambled on a rich world beyond the sea and found America."

Now he does really give the morality of gambling although he still confounds it with all human undertakings that contain an element of chance or uncertainty as these lines indicate:

"It is not wrong to gamble, then, as long as we do so within our means and hurt no one by our pastime. Just as God created drink and meant it to fill a need for diversion and light-heartedness, so too He has instilled in us an urge for adventure (another word for gambling), and a constant reaching beyond what we already possess. Just as excess in drinking reaps its own sad harvest, even so exorbitant or reckless betting waters the garden of memories with its tears."

The Lenihan Method

This is really the message the author has for the world. I feel that he honestly thinks that he could cure race-horse gamblers and get them back into the category of prudent investors. First of all he rightly demands that no one make this investment who hasn't what might be called free money; and that he limit himself to what he would term modest earnings. He promises that his controlled way of playing the "ponies" will make a person realize how much he is throwing away and will have almost the same salutary effect on a race-horse gambler that Alcoholics Anonymous have on the drinker. He contends that he is advising something in imitation of insurance companies; a plan that is based on averages for a small margin of profit. And the principle is to risk a little to gain a little.

So our bookwright would have the inveterate gambler or the prospective gambler on a free investment fund of $510 take the chance of making $20 in a single day or $7,300 in a year. He says that to make that much in stocks or in building ownership at a seven-percent income, would require an investment of $104,285. He continues to the effect that if the original $510 is lost in a single day, then the whole system can start over again. He asks if you or I know anyone who averages $20 a day on the "nags." He knows several: the bookies and the track officials. He doesn't guarantee the $20 gain a day, but he does know that it has worked for him time and again but, he warns, at reputable tracks, and that it has curbed him from foolish betting on miracles. He says that even on one-day trials where his luck was not average,

his losses with his plan have never equalled his previous losses.

He answers the objection that it couldn't work if everyone tried it by saying that this will never happen because there are too many hogs and impatient people in the world to put any such plan into execution on a large scale; for the greedy ones would want to make $100 a day. He points out that the track prospers in spite of great expenses on a small but steady percentage of the bettings. He observes that this system may sound crazy to the get-rich-quick type of bettor because his system is based on being ready to risk $510 in one day in order to protect an original bet of $2. But just what are the details of this system?

"Patience And Pyramiding"

Our expert says that patience is the key to his system. His own description of how this virtue is applied to investing in races should be told by the author himself:

"Patience—here is the system. Let us say we arrive at the track at the beginning of a thirty day meet and have planned to attend every day. So we begin. We watch the totalizer on the **Win Pool only**, until it is certain that, for instance, Number Three will be favorite. We slip down to the two dollar window and bet $2.00 on Number 3 to win. He runs out. So does our favorite in the second on whom we have bet $4.00. So we go on the sure favorite in the third race and bet $8.00. He comes in and pays $4.20 for $2.00. That means we collect $16.80. Now we begin the fourth race with a $2.00 win bet on the number again on the totalizer which has the largest sum after it. We don't win again until the seventh, when the favorite pays us $5.00 to $2.00—by then we have pyramided to a $16.00 bet. We go back again to the $2.00 bet and lose the eighth race.

"When we come to the track next day, we must begin where we left off, i.e., our eighth race ran out, so we must bet $4.00 on the first race favorite the next day. When should we stop pyramiding? To my mind, after a complete day of losses—a day that occurs so seldom that it could soon be made up if we had courage and enough money left to begin the next day with $2.00. Is it hard to keep books on this system at the track? Absolutely not. Just mark your next bet on the top of your program page for the next race, watch the totalizer record for the one chosen as best by the entire attendance; then bet, and return to a $2.00 ticket after doubling up until you have won on a favorite. Go back to a $2.00 bet any time you win."

Almost immediately the author gives the ladies of Bridge Clubs an idea. He asks:

"Why not save until the races come to town and make a run of it for a few weeks on ladies' day. Save sixty-five dollars apiece, and then pool your money. Play the system as long as your money lasts. Maybe it will last all Summer and gain sufficient profit to begin the Fall Bridge Season with a tidy melon to split. At least there will be many happy memories and funny incidents to recall. As soon as your pool is all spent, you can sit and moan about this Maurice Lenihan and his crazy ideas! That's all right. Go ahead and rave! I have my own ideas about some of the hats you gals will pay $20.00

for. At least, the system will give you four hours of real thrills, whereas a peculiar hat may be worn but once and discarded because it can be so easily remembered."

Does The System Work?

It may in a few individual cases; for these individuals can make the scheme itself into a sort of indulging in avarice as a miser does in hoarding. But with fallen human nature, the plan seems to be admirably although unintentionally intended for turning certain types of thrifty persons into outright gamblers; for sooner or later the theoretical investment plan will be turned into a gamble, and hunches will replace the alleged system. Every uncontrolled drinker convinces himself that he can take at least one drink without danger or that he can take a drink or two of fermented liquor instead of distilled liquor; and he may do this for a few days or a few weeks. But it is only a question of months at most before he is in the gutter again. And the experience of the Alcoholics Anonymous bears out this ancient teaching of ascetical theology, and even of common sense; that certain types of men and women cannot avoid drunkenness except through total abstinence. It may be that this Lenihan plan is equivalent to moderation in drink for the general run of persons; and that only the constitutionally inclined towards this form of intemperance will run into the vice of gambling in the sense of investing what they are unavoidably bent on risking that will impoverish themselves or their dependents, what they can in no sense afford. But gambling does seem to be a passion harder to keep within bounds than is the use of alcoholic drinks. Just now, though, the interesting thing to ask is by what lawful experience the author came by this knowledge.

Canonically Forbidden

The Code of Canon Law iterates the age-long prohibition against clerical gambling; and this certainly is included in any cleric having as much as $510 for a race investment and going to the track to place his aleatory investments day after day for the space of one month. In another chapter, the author speaks of it having cost him $200 one night in Michigan Rummy; and his first-hand descriptions of places such as Reno indicate that he was falling foul of the Church's prohibition unless those were part of his laboratory work in studying the various arts of fortune losing. What strikes the reader in going through the pages of this volume is the amount of time and money this gentleman was able to devote to games of chance. He speaks of being a member of a Poker Club that meets as often as the varied interests of the members will allow. They go into session at 8:00 p. m. and always disband at 1:00 a. m. True, never do these members go beyond $2.00 apiece for the night. And this might be considered card playing with small stakes put up for the sake of zest; and therefore not gambling. But what of the early morning entrance into the rectory and the meditation before Mass? Secular associations can corrupt priestly practices.

No Gambling Cure

Our young priest, if his intention was to publish an unpadded volume that would have a wide sale through tipster sheets and similar

advertising mediums, may be succeeding beyond his fondest expectations. But he is not going to banish or even diminish the vice of the intemperate use of money. That vice is banished by one virtue and that is the virtue of liberality, a virtue that has a vice by way of excess and another vice by way of deficiency. The vice by way of deficiency is avarice; and gambling seems to be motivated by the vice of avarice and could be considered a daughter of avarice. Luxury is the vice by way of excess and this consists of expenditures for self-gratification that cannot either absolutely or relatively be afforded by the spender.

Now on the other hand the person who practices the salutary virtue of liberality is good to himself and to his own because he is first mindful of the claims of the poor on his surplus income. If he is truly liberal, he will even stint himself in the necessities of life in order to be able to relieve the dire needs of the neighbor. Hence Paul and Dorothy Douglas in their prize winning essay after the first World War on **What Can We Afford to Give** remark that those with a family income below $1,500 a year cannot afford to give anything to the poor, yet many of these same families give generously to various forms of charity. The gambler, if he imitates the miser in trying to accumulate money, also imitates the spendthrift in spending money, that is, by spending practically everything on himself and only a dribble, if anything, on the neighbor. As an illustration of what the virtue of liberality is when supernaturalized, let us go to an incident as romantic as it is true.

The elder and the young Tobias are represented in Holy Writ as being in conference on just how much should be given to the supposed beneficent guide. The dialogue runs thus:

"What can we give this holy man thit is come with thee [the recently cured father is speaking]? Tobias answering said to his father; Father, what wages shall we give him? Or what can be worthy of his benefits? He conducted me and brought me safe, he received the money of Gabelus, he caused me to have my wife, and he chased from her the evil spirit, he gave joy to her parents, myself he delivered from being devoured by the fish, thee also he made to see the light of heaven, and we are filled with all good things through him. What can we give him sufficient for these things? I beseech thee, my father, to desire him that he would vouchsafe to accept one half of all the things that have been brought."

Here we might interrupt the Scriptural narrative to inquire whether Maurice Lenihan felt that he had $510 to give to the poor before he began his track investments; or whether the bridge ladies whom he advised to save up $65 for a pool for the racing season and make a run of the few weeks on ladies' days with the pool that might last perhaps all summer and gain for them sufficient profits to begin the Fall bridge season with a tidy melon to split, whether these bridge ladies began by getting together $65 first for charity and then another $65 for the race pool?

But to the Archangel Raphael in the guise of hired guide:

"Then he said to them secretly: Bless ye the God of heaven, give

glory to Him in the sight of all that live, because He has shown His mercy to you. For it is good to hide the secrets of a King but honorable to reveal and confess the work of God. Prayer is good with fasting and alms more than to lay up treasures of gold. For alms delivereth from death, and the same is that which purgeth away sins and maketh to find mercy and life everlasting."

In the light of these divinely revealed truths, how many thousands of years is our Maurice Lenihan behind the times? The smart idolatrous boys who were contemporary with the Tobiases Senior and Junior in those far off pre-Christian days had the same money itch that this up-to-the-minute young priest of ours has. But another Raphael is at hand to point out to Maurice Lenihan the right road to

A Secure And Lasting Investment

To make this secure investment will not demand on the part of Maurice Lenihan more time than would the daily attendance at a summer racing meet at the city of his assistanceship. All that Maurice has to do is to journey to Montreal next summer and to spend a few weeks with the Jocists at their training center there. From those young working men and boys, in from the provinces to master the technique for the apostolate of the Young Christian Workers, he will catch both inspiration and detailed instructions. He will learn thoroughly the method that has succeeded everywhere in developing Catholic leaders according to the heart of the late Pope, Pius XI. And among no group has this technique succeeded on a greater scale than among the workers, those who support our churches and those who carry elections in real republics. Back in the big city parish, he won't lack either factory boys or factory girls to work on in separate groups; or these lacking, office and other white-collar young men and women will be on hand to induct into the Christian living that gives spiritual security because it is apostolic, because it works for the faith of others as well as for the faith in oneself. Then even in ten years Maurice Lenihan will find his touch of grace creating living and lasting investments that will be flourishing on a scale that he doesn't seem now to think can exist. That modest self-owned home which he pictures every young man or woman ambitioning as owned by self will fall short, even as a symbol, of the structure that he is rearing for himself, a mansion that fadeth not away in the heavens.

Do go in, Maurice, for talking legions of young persons into the eternal investment plan; it pays bigger dividends than earthly get-rich schemes promise, and it never fails nor does it so much as suspend dividends even for a short while.

—Joseph P. Donovan, C.M., J.C.D.

The Mystical Body

No one, indeed, attains to salvation and eternal life except he who has Christ as his Head. But no one can have Christ as Head, except he who is in His body, which is the Church.—**St. Augustine.**

"That it may shine to all that are in the house"

MATT. V:15

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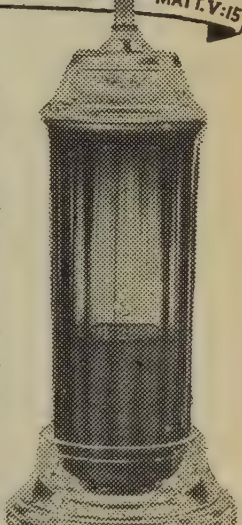

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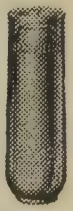

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(Continued from page 646)

At the 1945 Fair, they distributed 12,000 pamphlets costing about $300.

The priests of the Dayton Deanery underwrote the expenses for 1946, when 30,000 pamphlets were distributed at a total cost of $1,500. Last year, the booth was staffed with personable youngsters from Dayton's high schools and college, all of them carefully trained in apologetics and public relations.

Our reporter tells us there have never been any "untoward incidents." A few people have refused the proferred literature, and each year only between 50 and 100 pieces have been found discarded.

The Dayton Committee solicit the prayers of our readers for their 1947 Fair—and they also point out, very generously, that their idea is by no means copyright.

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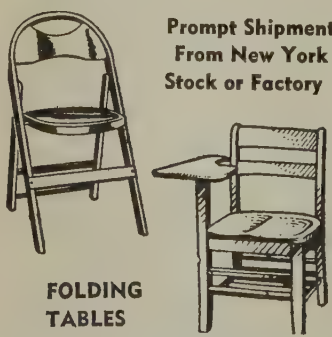
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U. M. T.

WHAT about Universal Military Training? It has an excellent chance of getting itself on the books. The press is nothing if not favorable to it. Behind the press—which is by no means an uninstructed agent—there is a tightly organized pressure group of military and veteran interests. The publicity so far is highly persuasive and beautifully done. What red-blooded American boy (including the Seminarian) would want to miss an opportunity like this to serve his country by enjoying a the same time all the advantages of a glorified super-CYO!

But this is all window-dressing. The real issues are not so easily untangled. Consequently, judgment on U.M.T. is difficult. Are we immediately concerned with World War III? In that case, one would like to know what relations U.M.T. has to the prevention or perhaps to the winning of World War III. Is it a preventive measure at all? Or is it aggressive? Is it effective in either case even in a narrower sense? What kind of soldiers will emerge from these camps? In a military way, will they be any better because they know how to buckle a belt or form squad rights? Perhaps the chief advantage of the prospective program is merely to prepare the way for an old-fashioned (but tempor-

WE ARE SORRY,

Father,

I N F O R M A T I O N

if you missed INFORMATION. Frankly, we didn't expect such a welcome from priests. To our surprise 3 out of every 8 subscribers last year were priests.

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arily inexpedient) all-out universal conscription. Are we being geared up to this?

Naturally enough, Catholics are considerably pre-occupied with the moral angles—even if they find few enough elsewhere so concerned. The present set-up seems to take good care of the morals of the boys entrusted to it. How successfully can morality be protected if hundreds of thousands of boys are to be sent to dozens of such camps? Where will the right type of personnel be found? Perhaps we will need a new sort of chaplain service made up not of army men but of youth directors. Perhaps Jocism is the answer to this situation. (For a further development of this particular point, see this month's editorial.)

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So it goes: questions, questions, questions. As yet there is nothing of an official nature in the way of an answer. We find Catholic publications at loggerheads on certain points, in agreement on others. Those with a pacifist tinge decry the whole thing as incendiary; consider it in view of tangled international relations as highly provocative of war; find in it nothing but the old fallacious **argumentum ad baculum.** They have something—we confess. Another segment of the Catholic press, with an eye rather on Russia's growing imperialism, casting a backward glance (like Lot's wife) at the ruins of the UN, are not opposed to the prospect of innumerable thousands of sturdy young men hoping for the best but ready for the worst. They, too, have something.

Whatever the merits of the case, U.M.T. marches on. There seems to be little doubt about that.

Of Taste and Precept

OUR little teaser on plainchant, some issues back, drew quite a few very patient, very earnest communications. Would that we had the space to publish them all.

Somehow, when a man goes out for plainchant whole hog, something happens to him. He becomes intense. He loses his sense of proportion. He wants to blow his top if anyone so much as yawns during one of the psalms.

Anyway, one correspondent suggested that we might like chant if we could hear it sung by a good choir. Well, the fact is that we have heard it sung by good choirs, and we **do** like chant—

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nine-tenths of it, at least. Of the other tenth, we'd prefer to hear what Palestrina had to say on the point, or Witt, or even Perosi.

Another man canonizes all chant. "If any piece sounds dull to you, chum, it's because you're a dope, that's all!"—only he says it much more unctiously. Maybe we're self-opinionated, but we still think it possible to say, for instance, that the fourth Credo is nicer than the third, or vice versa.

When we speak of substitutes for the chant, he thinks of Haydn, Mozart, Beethoven, Weber, etc. Whereas we think of the Sixteenth Century contrapuntists, the Nineteenth Century Cecilians, and the contemporary Italian school.

And every discussion of the chant is construed as a frontal attack on the Holy See. Our correspondents forget that the Sistine Choir is famous more for its counterpoint than for its chant, and that authentic chants are recorded not in Rome but at a little place in Belgium called Solesmes.

One of the articles before us divides the world into those who love and those who hate chant. Our feelings could hardly be described in such intense terms. We do love some of the chants; we are lukewarm toward others; and the rest leave us cold—not too many, mind you, but a few . . .

Index Still Available

A librarian writes in asking if our 1946 index is still to be had. It is.

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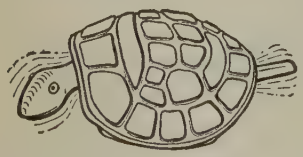

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The 'Dies Irae' Again

Editor:

IN the May issue of The Priest, the obligation of singing the Sequence "Dies Irae" was questioned. According to Church law and order, the entire sequence with all its verses must be sung or at least recited **recto tono** by the choir, in all Requiem High Masses. This is a real obligation.

The Sacred Congregation of Rites has this to say: "**Dies irae** Sequentia in Missa de Requie cum cantu praetermitti nequit; quia omnia, quae precationem Suffragii respiciunt, cantari debent. 2959 ad 2; et verba precatio Suffragii includunt etiam Sequentiam **Dies irae.** 3051 ad 1" (**Decreta authentica congregationis sacrorum rituum**, Vol. V., Index Generalis).

The **Motu proprio** on Sacred Music concerning the variable or common parts of the Mass and Office, says: "As the texts that may be rendered in music, and the order in which they are to be rendered, are determined for every liturgical function, it is not lawful to confuse this order or to change the prescribed texts for others selected at will, or to omit them either **entirely or even in part**" (**Motu proprio** of Pope Pius X, III, 8).

After reading the above legislation, "a lenient view" on the whole matter would seem to be the wrong view.

Yours sincerely,
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Repitition of Extreme Unction?

Editor:

FATHER Herbst's article, "Refresher on Extreme Unction," which appeared in the February number of The Priest (pp. 111--114):

1. "It [Extreme Unction] should be given conditionally when in doubt whether . . . the patient is disposed or not."

Is there not a general rule according to which this sacrament should be administered **absolutely** in the case of doubt about the dispositions of the recipient? Noldin, for example, says: "Quoties autem **de exsistentia dispositionis** dubitatur, . . . extrema unctio **non condicionate**, sed **absolute** danda est: nam ablato obice . . ."

2. ". . . whether the patient was impenitent or opposed to conversion or not."

This sounds so much like the first case that it may be misleading, and, in my opinion, should be clarified in the light of Canon 942.

3. "Never use the condition **Si dispositus es.**"

In praxi, concedo; but see "1" above. If Extreme Unction should be administered conditionally "when in doubt whether the patient is disposed or not," why would it be wrong in this case to use the condition **Si dispositus es?**

4. "It may be given in the same illness if the subject has rallied after the anointing and is again in a critical condition."

What is meant by the word **rallied?** It seems to me that a person can **rally**, and yet remain

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in the same danger of death. Unless there is a new danger of death, the sacrament should not be repeated.

5. "If in doubt whether the same danger continues or a new crisis has arisen, repeat the Sacrament."

How? Conditionally. Thus both the sacrament and the sick person are safeguarded.

6. "Administer the Sacrament once a month to a sick person who, having received it in danger of death, gives no evident signs of getting much better. It is reasonably thought that such a one must have got well out of the first danger and is now in a fresh danger."

This teaching, it seems to me, is obsolete. According to the Rituale Romanum, which quotes verbatim Can. 940 (2) of the Code: "In eadem infirmitate hoc sacramentum iterari non potest, nisi infirmus post susceptam Unctionem **convaluerit et in aliud vitae discrimen inciderit.**" Formerly the Ritual stated: ". . . nisi diuturna sit, ut si, cum infirmus convaluerit, iterum in periculum incidat." It will be observed that, according to the new legislation, the word **diuturna** (of long duration, protracted) has been deleted, so that **mere duration of illness is excluded as a justifying cause for repetition** of the sacrament. But it may be urged that the **Acta et Decreta Concilii Plenarii Quebecensis Primi** (Can. 490) declares: "Id [iteratio Extremae Unctionis] fieri potest post singulos triginta dies in eodem morbo, etiasmsi nulla pro meliore mutatio habita fuisse videatur." In reply to this objection, may I say that the **Semaine Religieuse,** official organ

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of the Archdiocese of Quebec, dealt with the question of repetition of Extreme Unction in its number of 7 July, 1932. An English translation of its declaration on the matter reads as follows: "The declaration of the Plenary Council came too soon; on the precise point which we are treating. . . it does not agree at all with the precept of the Code. Although the Council received the approbation of the Holy See, the Code outweighs it (le Code l'emporte) because it has more authority and because it came after the Council in time; the Code it is which contains the legislation of the Church and its last word."

It should be observed that the Fathers of the Council of Quebec did not differ theologically from the Code; their mistake was rather medico-theological, based on the false medical opinion that a new danger of death occurs at least every thirty days. Hence we must not throw up our hands in holy horror at the stand taken by the venerable and learned Fathers of the Council. Did not Albertus Magnus, Saint and Doctor of the Church, basing his doctrine on false medical and astronomical theories, teach that in no circumstances should Extreme Unction be repeated twice in the same year?

Cardinal Gasparri, who must have known the mind of the Code, since he was its chief framer, states in his Catechism: "Hoc sacramentum in eodem mortis periculo semel tantum conferri potest; sed si periculum, postquam cessaverit, rursus exsistat, potest iterari."

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Correspondence

Comments on the Above

(Numbers correspond to those of the above communication.)

No. 1. When I stated in my article that Extreme Unction "should be given conditionally when in doubt whether the patient is disposed or not," I was simply following Cappello, **De Sacramentis**, vol 2, pars 2, De Extrema Unctione, p. 87 (1932). To quote: "Casus proinde in quibus licite conferri potest extrema unctio sub conditione sunt isti: 1) si dubitetur utrum infirmus sit vivus an mortuus; 2) si dubitetur num sit baptizatus necne, catholicus, haereticus vel schismaticus; 3) si dubitetur utrum extrema unctio iam fuerit infirmo administrata in eodem mortis periculo; 4) si dubitetur num valide collata fuerit necne; 5) si dubitetur utrum infirmus sit rite dispositus an non; 6) si dubitetur de validitate materiae scil. olei." A few paragraphs above Cappello, referring to when Extreme Unction may be administered conditionally, states: "Enumeratio contenta in can. 941 taxativa non est."

No. 2. To Cappello's enumeration above, I added a number seven: "It should be given conditionally when in doubt whether the patient was impenitent or opposed to conversion or not." No doubt I got that from various authors, e. g., Davis, **Moral and Pastoral Theology**, vol 4, p. 8 (1935). To quote: "Extreme Unction is not to be administered to those who obstinately persist in their impenitence in a manifest mortal sin, but in case of doubt it is to be administered conditionally (c. 942). The pastor can say nothing concerning the state

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of soul of one who is lying unconscious, and he may, therefore, always give such a one the benefit of the doubt. The internal intention on the part of the priest of doing all that he can do is sufficient conditional intention in such cases."

No. 3. This seems to be neatly answered by the sentence preceding this one. As regards **si dispositus es**, Cappello (opere citato, p. 263) says: "Hinc sequitur, extremam unctionem in praxi numquam ministrandam esse sub conditione: **si dispositus es.** Nam si haec conditio ponitur et subiectum reapse est indispositum, licet materialiter tantum, sacramentum nullum efficitur, ita ut, si postea aegrotus defectum corrigat, nullum fructum huius salutaris sacramenti consequatur."

No. 4. When does a person rally from danger? Or, as Cappello asks: "Quandonam idem periculum cessare necne censeatur in eadem infirmitate?" He answers in part: "Periculum cessasse censetur, si infirmus per notabile tempus, v. g. per mensem aut etiam per hebdomadam, in diuturna infirmitate se melius habuerit." (Op. cit., p. 239.)

No. 5. "If in doubt whether the same danger continues or a new crisis has arisen, repeat the Sacrament." Yes; conditionally, as implied in number three of my February article where I state that it should be given conditionally when there is a doubt whether it was already administered in the same sickness.

No. 6. As regards this quoted paragraph in my February article, it is a condensation of a paragraph

in Davis, **Moral And Pastoral Theology**, vol. 4, p. 8 (1935), who also refers to Kilker. I quote: "In one and the same sickness, Extreme Unction may not be repeated, unless the sick person, after having received this Sacrament, has recovered and has again fallen into the danger of death. The canons do not, nor could they, determine what period of temporary recovery is needed, for the time would differ in different illnesses. It is a practice of prudent parish priests to administer the Sacrament once a month to a sick person who, having at first received it in danger of death, gives no evident sign of getting much better. It is reasonably thought that such a one must have got well out of the first danger, and is now in a fresh danger of death. No doctor would probably regard this contention as scientific, but in such cases we need not be guided by exact scientific principles; we may act in accordance with broad human deductions."

There is much interesting information in this last number of the kindly remarks by J. P. E. O'H. He is a scholar of rare acumen and I bow to him as I thank him for his gracious comments on my article. The study of Extreme Unction is a vast field. Capello, master theologian, specialist in sacramental theology, and professor at the Gregorian University in Rome, wrote a whole volume on it; and only when one goes through the maze of authors and opinions pro and con does one realize the intricacies of the subject. That, indeed, is just why I put together some pertinent points on the subject for **The Priest.**

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Scandal in Anonym

Editor:

The letter on page 568 in the August issue of **The Priest** makes me boil with indignation.

There is no Catholic clergyman who has not at one time or another been at a winter, summer, or health resort, and witnessed the sort of abuses to which attention is called in that communication; although I hope we have not come across anything quite so crude, coarse, and scandalous as the shocking exhibition at the parish church in Anonym. The money changers, driven by Our Lord from the temple, were not nearly as guilty as the pastor in charge.

A laudable zeal for the conversion of non-Catholics has developed among the faithful during the last few years, and for this we thank God from our hearts. The most natural means to this end is to invite non-Catholic friends to accompany us to Mass, where they will hear instructions on the doctrines of the Church. Most Catholics would think twice before doing this, if they happen to reside in the all too many parishes where tirades on the subject of money seem to take precedence over the preaching of the gospel.

It seems to me that there is no remedy for this scandalous condition but action by the Bishops, who could stop it by a stroke of the pen. In this diocese we have one of the most frequented tourist resorts in the United States. If the pastor, in dealing with those who attend Mass, were half as guilty as the anonymous pastor of the anonymous church referred to in your Currente Calamo, he would soon be brought to reason.

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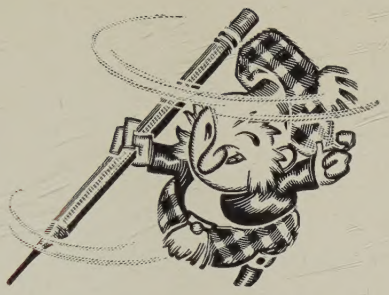

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